Where it is so that euery humayn Creature by the
ſuffraūce of our lord god is borñ & ordeigned to
be ſubgette and thral vnto the ſtormes of fortune
And ſo in diuerſe & many ſondry wyſes may is perplexid
With worldly aduerſitees . Of the whiche J . Antoine Wy-
dville Erle Ryuyeres . lord Scales &c̄ haue largeli and
in many diffirent maners had my parte . And of hem re-
leued by thynfynyte grace & goodnes of our ſaidy lord
thurgh the meane of the Mediatrice of Mercy whiche grace
euidently to me knowen and vnderſtonde compelled me
to ſette a parte alle ingratitude . And droof me by reſon &
conſcience as fer as my wrechednes wold ſuffyſe to gyue
therfore ſynguler louynges & thankes to god And exorted
me to diſpoſe my recouerd lyf to his ſeruyce in folowig his
lawes & cōmandemēts . And in ſatiſfacōn & recōpence of
myn Inyquytees & faultes before don . to ſeke & execute the
werkes that myght be moſt acceptable to hym And as fer
as my fraylnes wold ſuffre me J reſted in ỹ wyll & purpoſe
During that ſeaſon J vnderſtode the Jubylee & pardonn
to be at the holy Apoſtle Seynt James in Spayne Whi-
che was the yere of grace a thouſandy . CCCC . lxxiy . J
determynyng me to take that voyage ſhipped at ſouthamp-
ton in the moneth of Juyll the ſaidy yere ¶ And ſo ſay-
ledy from thens til J come in to the . Spaynyſſh ſee there
lackyng ſyght of alle londes . the wynde beyng good and
the weder fayr Thenne for a recreacōn & a paſſyng of tyme
J had delyte & axed to rede ſome good hiſtorye And amōg
other ther was that ſeaſon in my cōpanye a worſhipful gen-
tylmañ callidy lowys de Gretaylles Whiche gretly delited

hym in alle vertuouse and honest thinges, that saydꝫ to me he hadde there a booke that he trustedꝫ I shuldꝫ lyke right wele, andꝫ brought it to me, whiche book I hadꝫ neuer seen before. andꝫ is calledꝫ the saynges or dictis of the Philosophers ¶ Andꝫ as I vnderstande it was translatedꝫ oute of latyn in to frenshe by a worshipful man callidꝫ messire Jehan de Teonuille somtyme prouost of parys Whan I hadꝫ heededꝫ andꝫ well lokedꝫ vpon it as I hadꝫ tyme andꝫ space I gaaf therto a veray affection. ¶ Andꝫ inespeciall by cause of the holsome andꝫ swete saynges of the paynems whiche is a glorious fayr myrrour to alle goodꝫ crysten people to beholde & vnderstonde. Ouer that a grete comforte to euery wel dysposedꝫ soule. It speketh also vniuersally to thexample. Weell andꝫ doctryne of alle kynges prynces andꝫ to people of euery estate, It lawdes vertu and science It blames vices andꝫ ygnoraunce. ¶ Andꝫ all be it I coude not at that season ner in alle that pylgremage tyme haue leyzer to ouersee it wele at my pleasure. What for the disposicions that belongeth to a taker of a Jubylee andꝫ pardon ¶ Andꝫ also for the grete acqueyntaunce that I fonde there of worshipful folkes, with whom it was sittyngꝫ I sholde kepe goodꝫ andꝫ honest companye, yet neuertheles it restedꝫ stylle in the desyrous fauour of my mynde entendyngꝫ vtterly to take therwyth greter acqueyntaunce at som other conuenyent tyme. ¶ Andꝫ so remaynyngꝫ in that oppynyon after suche season as yt lystedꝫ the kynges grace comaunde me to gyue myn attendaũce vpon my lordꝫ the Prince. andꝫ that I was in his seruyse, whan I hadde leyser I lokedꝫ vpon the saydꝫ booke. ¶ Andꝫ at

the last concludedꝫ in my self to trãslate it in to thenglyssh tonge/ Wiche in my Jugement was not before. Thynkyng also ful necessary to my saidꝫ lordꝫ the vnderstãdyng therof. Andꝫ leest J coude not at al tymes be so wele ocupiedꝫ or sholde falle in ydlenes/ Whan J myght/ now andꝫ thenne J felle in hande with all Andꝫ drewe bothe the sentẽce andꝫ the wordes as nygh as J coude. Neuertheles J haue sithen seyn ⁊ herde of other of the same bookes which differẽce ⁊ be of other importaunce. Andꝫ therfore J drede that suche as sholdꝫ liste to rede the translacoñ ⁊ haue veray intelligence of ony of thoos bookes eyther in latyne or in frenshe sholde fynde errours in my werke. Whiche J woldꝫ not afferme cause of the contrary. But allegge the deffaulte to myne vnconnyngꝫ. With the dyuersytees of the bookes. humbly desyryñgꝫ the reformacoñ therof with myn excuse. andꝫ the rather syn after my rudenes not expert J in my maner folowedꝫ my copye andꝫ the groundꝫ J hadꝫ to speke vpon as here after ensiewis.

Sedechias was the first philosophir by whoom thorugh the wil and pleaser of oure lorde god Sapience was vnderstande and lalles receyued. Which Sedechias saide. that euery creature of goode beleue ought to haue in hym sixtene vertues ¶ The first vertue is to drede and knowe gode and his angellys ¶ The seconde vertue is to haue discrecion to discerne the good from the badde and to vse vertu and fle vices ¶ The thirde vertue is to obeye the kynges or princes that gode hath ordeyned to reygne vpon hym and that haue lordshipp and power vpon the people ¶ The fourthe vertue is to worshipp hys fadre & hys modre ¶ The fyfthe vertue is to do. Justely and truely to euery creature after his possibilite ¶ The sixte vertue is to distribute his almes to the poer people. ¶ The seuenthe vertue is to kepe and defende straungers and pilgrymes ¶ The eyghte vertue is to bynde and determine him self to serue oure lorde gode ¶ The nynthe vertue is to eschewe fornicacion ¶ The tenthe vertue is to haue prudence. ¶ The enleuenth vertue is to be stedefast and true ¶ The twelfthe vertue is to be peasible and attemperate and shamfast of synne ¶ The thertenthe vertue is to loue Justice ¶ The fourtenthe vertue is to be liberal and not couetous ¶ The fyftenthe vertue is to offre sacrifices to our lord gode almyghty for the benefices and gracis that he sheweth hym dayly ¶ The sixtenthe vertue is to worshipp gode almyghty and to put hym holy in his protection and defence for resistence of the infortunitees that dayly falles in thys worlde ¶ The saide Sedechias saide that right as it appurteineth to the people

to be subgect and obbeissant to the Royal mageste of thayr
kyng or prynce right so it behoueth their kyng or prince to
entende dyligentely to the wele and gouernaunce of hys
people, and rather to wil the wele of them than hys owne
propre lucre. for by similitude ryght so is the kyng or the
prince with hys people, as the soule with the body. ¶ And
saydy Sedechias, yf a kyng or a prince enforce hym self
to gadre money or tresor by subtyl exortacions or other vn
dewe meanes he ought to knowen he doth amysse, for suche
tresor may not by gadredy wythoute the sequele be to hys
daunger or depopulacion of hys Royaume or countrey
¶ And saidy Sedechias, yf a kyng or a prynce be negli
gent and sloughtfull audy take no hede to serche and en;
quere the disposicion and workis of hys ennemyes. then;
tent wyll and dedis of his subgettys he shal not be long
in surete in hys Royame ¶ And saidy. Sedechias the peo;
ple is fortunat and happy that haue a goode and a vertu;
ous kyng or prince discrete ande wyse in scyences ¶ And
mykyl ar the peple infortunat whan eny of thyes thynges
lak in their kyng or prynce ¶ And saide Sedechias
yf a kyng or a prynce for slouthe or leue to do eny of the
litil thynges that hym ought, and is ordeygned he shulde
execute lightly after he leueth greter vndon and soo conse;
quently he may lese alle, ryght as a litill sekenesse or hurt
withoute it be sone and wele remediedy, may cause the dys;
truction of alle the hole body. ¶ And saide Sedechias
yf a kyng or a prynce byleue the fayre wordes ande flate
ryngis of hys ennemyes hauyng no respect to their wer
kys it is meruaylle but the saydy kyng or prynce therby

sodaynly take harme. ¶ Andy said Sedechias. It appar-
teygneth to a kyng or a prynce to enfourme hys sone in
vertue andy science andy howe he shall gouuerne hys lan-
de after him howe he shulde be righ-wys to his people. howe
he sholde loue andy haunte hys knyghtes not sufferyng
them to vse to mykel huntingis nor other Idelnesses, but
instructe hem to haue goode eloquence andy to eschewe alle
vanitees. ¶ Andy saydy Sedechias It apartepneth to
a kyng or a prince. yf he wol haue eny nygh seruaunt
first to knowe hys guydyngy andy condicions andy howe
he gouuerneth hym silf in hys house andy amougis hys
fellawes. andy yf he vnderstande hym of goode condicion
andy gouuernaunce hauyng pacience in his aduersite rete-
ne andy take hym than hardely ¶ Andy ellis to be ware of
hym ¶ Andy saydy. Sedechias yf thou haue a ferry
true frende that loueth the wele thou ought to take hym mo
re in thy loue andy fauour. than eny of thy kennesmen de-
siryng thy deth for to haue the succession of thy goodys
¶ Andy saydy Sedechias commonely euery resemblance
delyteth other ¶ Andy saidy Sedechias he that will not
be chastysedy by fayre andy swete wordes. ought to be cor-
rectedy by sharp andy harde corrections. Andy sayd Sedechi
as the gretteste richesse is satisfaccion of the herte And said
he is not riche, to whom richesse lasteth not, ne whan they
may be lightly taken awaye, But the best richesse is that
thingy that dureth perpetuelly ¶ Andy saidy Sedechias the
obeissaunce doy by loue is more ferme than that, that is doy
by myght or drede ¶ Andy said that apperyence is a goode
chastisement. ¶ Andy saydy the lokyngy vpon the ende of

the worke, yf it be goodꝫ. yeueth hope to the begynnyngꝫ
¶ Andꝫ saide, that goode renōmee and fame is right prof
fitable in this worlde/the dedes therof auaileth in the other
worlde ¶ Andꝫ saide. it is better a man to holde his peas
than to speke myche to eny ignorant mañ. and to be a lone
than to be a cōpaynedꝫ with euill people ¶ And saide whan
a kyngꝫ or a prince is euill tacchedꝫ andꝫ vicioux. better is
to thaim that hath noo knowlege of hym than to thoos that
be grettest maisters in his house ¶ Andꝫ saide. better is
a womañ to be bareyñ than to bere an euill dispositꝫ or a
wikkedꝫ childe ¶ Andꝫ saide. the cōmpanie of a pour wiese
man is bettir than of a riche ignorant that weneth to be
wyse by subtilitee ¶ Andꝫ saide. he that offendeth godꝫ his
creator. by gretter reason he faileth to other ¶ Andꝫ saide
bileue not in hym that seith he loueth and knoweth trowth
andꝫ doth the contrarye ¶ Andꝫ saide. the ignorante men
wol not abstyñ them from their sensualitees but loue their
lif for thair pleasaunces what defence so euer be made vnto
theym. right as childreñ enforce them self to ete swete thin
ges. and the rather that they be chargedꝫ the contrarie. but
it is other wiese with wiesemeñ for they loue their liues but
onely to do goode dedis. andꝫ to leue Idelnesse & the delecta
coñs of this worlde ¶ Andꝫ saide. howe may be cōpared the
werkes of theim that entende the ꝑfection of the goode thin
ges perpetuel. to thaim that wol but their delites trāsytory
¶ And saide that the wiese men bere their greues & sorowes
as they were swete vnto them. knowing their trouble paciēt
ly taken. the ende therof shalbe to their merite ¶ And saide ꝑ
it is ꝓfitable & good to do wele to them that haue deserued it

And that it is euille doyn to doo Wele to thayn that haue nat deserued it/for al is lost that is yeue vnto them right as the reyne that falleth vpon the grauel ¶ And said he is happy that vsith his dayes in doyng couenable thinges, and takith in this Worlde but that, that is necessarie vnto hym and may not forbere, Applying him self to doo goody dedis & to leue the badde ¶ And sayd a man ought nat to be medy by his Wordes, but by his Workis, for comenly Wordes bey vayne, but by the dedes is knowen the harme or the prouffit of euery thing ¶ And said Whan that almes is distribute to pouer indigent pple, it proffiteth as a good medicine couenably yeuen to them that be seke, but the almes yeuē to the not indigēt is a medicine yeuē Without cause! And said, he is happy that Withdraweth his ere & his eye from alle vyle thinges ¶ And said, the moost couenable dispence that eny man may make in his lyf, is hit that is sette in the seruice of gody & in good Workis. And the second is that is spēded in necessarie thīges that may not be forborne as mete drinke clothing, & for remedies ayenst sikenesse & the Worste of all is that is dispended in syn & euil Werkis.

Hermes Was borne in egypte. and is as mykyl to say ther as merauri, & in ebreu as Enok Which Was sone to Jareth the sone of Matusale, the sone of Malaleel, the sone of Caynan the sone of Enoes sone of Seth sone to Adam, And to fore the grete flode, called Noes flode After that Was ther another litil flode, Which drowned, but the contre of Egypte onely afore the Which the said Hermes departed thens. and Went through alle landes tyl he Was four score yere olde and .ij. And Wyth

him hadde lxxij personnes of diuers tonges whiche alweye
stered and exhorted the people to obeye our lord. & edified
C viij. to wues whiche he fulfilled with sciences. And was
the first that fonde the science of scoles. & establisshed to the
people of euery clymat lawes couenable and apparteig-
nyng to thair opinions. to the whiche hermes the kyngis in
thoo dayes yaf grete audience and obeissaunce in all thair
landes & so did ab thenhabitantis of the. Isles of the see he
constreyned them to kepe the lawe of god in saing trouthe to
dispise the worlde to kepe Justice. to wynne the saluacon in
the other worlde. he comaunded orisons & praiers to be saide
and to faste euery wyke oon day. to destroye the ennemyes
of ye lawe to yeue almes to the pour goddis people. that is
to say to the feble and Impotent. he comaunded that porke
flesshe and camelys sholde be eten. and suche semblable me
tes. and comaunded them expressely. that they shulde kepe
them fro pariury. he stablisshed many festis at certain sea-
sons. and ordeigned also diuers persones to offre sacrifices
at the rising of the sonne. and som other at the first newe
moone. and at the coniunction of the planettes & also whan
the planetes entre in to their houses. and whan they ascended
and whan they discended. The sacrifices were of many
thinges. that is to say of roses. of flours of greynes of
whete. of barley. of frutes. of grapes. of licours. of
wynes ¶ And the same hermes saide. that it was noo
recompense sufficient. to thanke god onely for the grace
he hath sent vs ¶ And saide. O thou man yf thou dre-
dest god wele. thou shuldest neuer falle in to the patthes
that bringeth man to harme ¶ And saide. make not

your clamours to god as Ignorauntes ful of corrupt wil
fulnesse. andꝫ be not inobedient vnto oure lorde godꝫ. nor
trespassours to his lawe. And wil noon of you do to your
felowe. otherwyse than ye wolde be don to. but by concordaũt
andꝫ loue to gyders. vse fastyngis andꝫ orisons in pure ⁊
clene willes. constreyne you to do goode dedes humbly and
withoute pryde in suche manere as of your werkes may
growe goodꝫ fruytes. andꝫ kepe you oute of the companyes
of theues of fornycatours. andꝫ of thoos that vse euylle
werkis. ¶ Andꝫ saidꝫ kepe you that ye be not pariuredꝫ
andꝫ let trouth be alwey in your mouthe, andꝫ swere not
but ye andꝫ nay, enforce you not to cause them swere that
ye knowe wille lye. lest ye be parteners to theyr pariury.
put your trust in godꝫ that knoweth alle secretes andꝫ he
shal Juge you in equite. at the grete day of Jugemẽt when
he shall yeue remuneracions to the goodꝫ for theyr goode-
nesse andꝫ punysshe the euyll for theyr wykkydnesse Andꝫ
sayde ye be certayn that the redemptour our lordꝫ is the gret
teste sapience. andꝫ the gretteste dilectacion that one ought
to haue. of whom alle goodenesse cometh, and by whom alle
the yatis of witte ⁊ vnderstanding ben openedꝫ. ¶ Andꝫ
godꝫ that hath louedꝫ his seruãtis hath yeuen them discreci-
on ⁊ hath establisshedꝫ prophetes ⁊ propheciers. ⁊ ministres
fulfilledꝫ with the holy goost by the whiche he hath many-
festely shewed vnto them the secretis of the lawe ⁊ the trouth
of the sapience to entẽte that they shuld escheue al errours
⁊ applye them to alle goodꝫ dedis Andꝫ saidꝫ vse sapience
⁊ folowe the lawes, be mercyfulle, andꝫ garnisshe you wyth
goode doctrines think ⁊ loke wel vpon your werkis wythout

hasting you to mykyll & in especiaal whan ye shal punissh
misdoers and yf ye vse eny manere of thinge likly to sy-
ñe be not shamefaste to with drawe you therfro and to take
penaunce for the same for to yeue other exemple for yf it be
not punisshedꝫ in this worlde it shalbe at the greete day of
Jugement andꝫ suche shalbe tourmented with grete peines
whitoute ony pyte taken vpon them ¶ Andꝫ saide correcte
you by your self and folowe the wiese men lernyng of hem
good vertues & lette all your desire be to wynne good renō-
mee and fame. employe not your tyme and your mynde in
falshede nor in malice ¶ And saide loke ye sette noo bay-
tes to the noysaunce of eny body. nor that ye seke thaire
hurtes by cautelles or sotiltees. For suche workes wolnot
be hidꝫ. but at the last they wol appere ¶ Andꝫ saide con
streyne you to annexe the loue of godꝫ andꝫ of your feith
vnto sapience. and yf ye do so all your lyf. it shalbe to you
a grete & a prouffitable wynnyngꝫ. & of that noble vertue
shal come vnto you greter benefices. than yf ye sholde assē
ble grete golde and siluer or other tresours not durable. for
it shalbe to you a grete richesse in the other world that neuer
shal haue ende ¶ Andꝫ saide. be al one within andꝫ with-
oute in that ye shal speke. & be vare that your wordes be not
contrary to the thoughtis of your hert ¶ Andꝫ saide hūble
and obeye your self to your kyngꝫ andꝫ your princes. andꝫ
worship the grete ministres vnder them. loue god & trouth
& yeue true counsaile to that entent ye may the more hoolly
with your good penañce be in the waye of saluaciō ¶ Andꝫ
saide yelde louīg vnto your lord as wele in your tribulaci-
on as in ꝓsperite in your pouerte as wele as in your richesse

Andꝫ saydꝫ. ye shal bere hens non other thingis but your
werkis, andꝫ therfore, be ware that ye Juge not vniustly
and desire rather to haue pouerte in doingꝫ goodꝫ dedes, than
richesse in syn̄, for richesse may soon be lost, and good dedis
shal euer abyde Andꝫ sayd be ware of to mykyll laughingꝫ
andꝫ mokkyng eny persone, al be it, ye perceyue in him eny
foule or euyll tache. yet rebuke them not dishonestly. but
thinke that godꝫ hath made you all of one matere & might
haue made you as euil as he, wherfore ye ought to thanke
his goodenesse that hath shewed you suche grace, & hath kept
you from myschef in the tymes past andꝫ present, ¶ Andꝫ
pray him of his mercy he wol so kepe you forthe Andꝫ said
if it fortune that the ēnemyes of our feith wil dispute with
you. by diuerse & sharp seyngys, ansuere them in swetenesse
& in humylite prayng godꝫ to be of your counseile. & that he
will addresse all his creatures to the goode feith for theyr
perpetuel saluacion ¶ Andꝫ saide be silent in counseil and
be wel ware. what ye speke afor your ēnemyes lest ye resem
ble him that seketh a rodꝫ to be betyn with all. Andꝫ saidꝫ
ye may not be Juste withoute the drede of our lord godꝫ, by
whiche ye atteyne helpe of the holy gost that shal open you
the gates of paradis, wherin your soules shal ētre with thoes
that haue deserued euerlastīg lyf. and said eschewe the cōpa
ny of thoos that loueth you not of euil peple of drūken mē
& of ignoraūtis And whan ye thīke eny good thought exe
cute it & ye may incōtinēt leste ye be let or withdrawen ther
fro by eny sinistre or euil tēptaciō And said haue no enuie
though thou se eny prosperite come to an euil man, for hys
ende shal not be goode. ¶ Andꝫ saidꝫ. make your children

lerne goode in their youthe or they falle to malice + and so ye
shal not synne in them ¶ And saide. worship and pray
to our lorde with a clene wil & adresse al your desirs to him
and he shal helpe & enhance you. what part so euer ye go + &
subdewe your ennemyes vnder you ¶ And saide. whan ye
wil faste. make first clene your saules of al filthe that your
fastig may com of pure hert without eny euill cogitacions
whiche god reputeth vile. and as ye ought to abstene your
self from metis. so ought ye to abstene from synne. for it
satisfieth not to spare metes. and do euill dedis ¶ And
saide. in your yonge age visite our lordis houses and lette
al your orisons be in swettenesse & humilite without pom-
pes or pride. And whan ye be mooste mery in your houses
with your folkes. haue in remembrance our lordis poure in
digent people. and departe vnto them your almes ¶ And
saide. yeue conforte to prisoners. to them that be in sorowe
and trouble/hele the seke. clothe the naked. yeue mete to the
hungery. drike to the thursty. harberowe pilgrimes make
satisfacion to your creditours. and paciently suffre the In-
iuries that ben don vnto you ¶ And saide. disconfort nat
them that ben in affliction but helpe them with swete and
pleasaunt wordes ¶ And if it be suche as afore haue hurte
you benignely for yeue it them + satisfying you with the
peyne that they suffre ¶ And saide. enforce your self to win
ne frendis. & than first preue them ar ye put to moch truste
in them + lest it be to youre hurt and that after therof ye re-
pente you ¶ And saide. he that god exaltedy in this worlde
ought to take no pride nor vayneglorye in hit + nor repute
him self gretter than oon of his felawes for god hath made

riche and poure of oon creacon through whiche all be egall
¶ And saide beware that in your Ire or Indignacion ther
escape out of your month noo foule wordes for it is dishon
neste and engendreth hate. it is not conuenyent for him
that wil haue scyence. to seke it by mede or for money. but
onely by delectacon and by cause it is more precious than
other thinges ¶ And saide that kyng is good and no:
ble. that causith in his Royame goode lawes to be kepte &
mainteyned. and the badde to be layde downe ¶ And saide
largesse and liberalite is knowen. whan a man is in neces
site & pourete. & pacieuce. whan oon hath pouwer to Juge &
be auenged ¶ And saide. he that worshiped the wyese men
loneth Justce. and doth goode dedis. and enforceth hym
to wynne sciencis and good condicions and therfore he
shal finde that that liketh hym in this worlde or in the other
¶ And seith. he is vnhappy bothe here and there that hath
witte and wol lerne noo science ne doctrine ¶ And saide
he that wol not teche that that he vnderstondeth in science &
good condicions. he shalbe partenar to the Ignoraunse of
frouward folke And he that denyeth to teche science to him
that it is couenable vnto. he ought to be depriued of his be:
nefice in this world. but ther is noone that doth so saue
Ignoraunt folkis whiche comonely been enuious froward
and il willed ¶ And saide. liberalite and largesse is
bettir in science than in richesse for the renomme of a wyse:
man abideth. and the richesses abideth not. And a man
ought not to offende nor hate him. that hath trespassed
vnto hym. but ought to do goode ayenst harme for the wer
kes of the wiesemen is preued in. iij. thinges that is to

seye to make hys ennemye hys frende ¶ And to make the
rude connyng. ¶ And to reforme the euyl disposed vnto
goodenesse ¶ And sayd, He may be callyd good whan
other fare the bettir for hys goodenesse ¶ And said he that
loueth the wele of hys neygbour as hys owne ¶ And sai-
de That grete science prouffyteth litill to a couetous man
But lutil scyence prouffyteth moche to him that withdra-
weth his courage from couetise ¶ And said. That the
lyff may be resembled to the fleyng of an arowe. And
the deth is like the lyghting therof. ¶ And said, It is
more merytory aud bettir to haue pytie vpon the foole than
vpon the worldely wyseman ¶ And said, He that hol-
deth hym not satysfied with that, that god had sent hym
Deserueth not to haue more. ¶ And sayde, A reporter or
a contryuer of talys comonely, other he lyeth to hym that
he telleth them, or he is fals to thoos that he hath seyde yt of
¶ And said derysion and scornyng putteth away and
wastith loue as the fiere doth the bronde ¶ And sayde.
The enuyous man is frendely to hym that is present, & in
his absence is his ennemye, and so sheweth him his frēde
by worde. and ennemye by dede ¶ And said, An enuious
man serueth of noght but to dysprayse alle other ¶ And
sayde he is right sure that feleth him self withouten gilt, &
is in none surete that wol not knowe his owne gilt. And
sayde. Beware obeye not vnto couetise for whan ye wold
it wol not obeye vnto you. ¶ Aud saide, He that yeueth
good conseille to other folkis, begynneth to do prouffit to
hym self, & was axed of the said hermes what it was that
moost letted & troubleth man, he ansuerd Ire & enuie, after

they axed hym wherfore, the wiese man stode more atte yates of the riche man, than the riche man atte yates of the wiese man. And he answered, the wiese man knoweth the prouffit of the riche, & the riche knoweth not the prouffit of the saiencial wiese man And saide, he that hath witte and discrecion and knoweth it not inde resembleth the tree, that bereth noo frute And saide, he is wiese that knoweth Ignoraunce and he that knowith it not is ignoraunt, and he that knoweth not him self, howe shold he knowe or deme another And saide ther be, ij, maners of men the oon seketh and can not finde, the other findeth and can not profite And saide sapience is like a thinge falley in a watre, which can not be founde, but by them that wol serche and fette it from the bottom And saide with oute chastite a man can not be very parfightly wiese and without witte he may not be parfight in science And saide discipline is the ornament of witte, with the which euery man ought to enriche him self And saide it is not honest to chastise a man afore all folkis rather a part. And saide when a man often excuseth him self of his knowen gilt, it causith his errour the more to be remembred And said, the ignoraunt persone is but litil, al be it he be old, and the wiese is moche, al be it he be yong And the worlde dispraiseth nowe adays thoos that afor it was wont to worship and the erthe wasteth and eteth them that afor it was wont to norysshe and fede And saide, the fole is knowen by his wordis, and the wieseman by his werkis And sayd ther be fewe folkis enuioꝰ of a dede man but ther be many that wol lye vpon them And said

be mery and gladde and It suffyseth to angre thenuyous man And ther was axed of the sayd hermes, Why he ma riedy him not, he ansuerdy he that can not swymme in the see alone howe shulde he bere another in his necke swym; ming. And said kepe the oute of the company of a Jange ler which resembleth to a thyngh that semeth good a ferre, & nygh It is right noght ¶ And said He that wolle do euyll at thyn Instaunce ayenst another, Ryght so wille he at his Instaunce do ayenst the ¶ And said He that will preyse the of vertues that ben not in the, & thou reioyce hit he may wele allegge the vices that he seth in the. ¶ And said, Jre troubleth reason and letteth alle goode werkis and furthereth alle euyll, ¶ And said he that laboureth in that, that may not auayle, leseth therfore that, that myght prouffite ¶ And said the hurte & the trouble that is don & causedy by euyll peple lettith the desire and wele of the goode And said whan thi frende erreth or mystaketh him ayenst the. yet as moche as thou may departe not from hys amy; tiee, but assaye the meanes to redresse him ¶ And said Wyse kynde and true is he, that wille lyghtly forzete the errour of his frende ¶ And said, It is bettir chastyse thy self than lete other do. ¶ And said The goodenesse that cometh of an Ignoraunt man, Is like therbys thatgrowe on adongh hille ¶ And said an euyll felawe is like atree kyndeledy wherof the one branche setteth the other afiere ¶ And said, The noblest thyngh that godh hath made in thys worlde is aman, & the richest thingh to him is reason by the whiche he kepeth iustice & escheweth synne And said the fole wol knowe in him self no vile thing & the ignoraũt

weneth lightly a thing be other than it is . and the suspec
tious. man maketh many doubtes of that that he knoweth
¶ And said a right recom̄endable thing in heuen and in
erthe is atrue tunge ¶ And said a kyng or aprince ought
nat to yeue lorshippes nor auctorites. but to goode & merci-
able folkes. And therfore they shuld loue them as the fadre
doth his children ¶ And saide it sholde suffise a man and
ought to holde himself recōpensed whan his aduerse partie
required him pardon ¶ And it was axed him what was
a liberal thinge. he saide to yeue siluer to vnknowen men
for the loue of the knowen men. and to for yeue them that
haue noied hym. for the loue of them that haue holpin him
¶ And said the lyf in this worldy is so shorte that ther
ought none conceyue hate nor wyll harme to other ¶ And
said establisshe & ease thyn Ire. with thy pacience/thin Ig
norance with thy sapience. thy foryetfulnesse. with thyn re
membra ūce ¶ And said it is a goode signe. whan a childe
is shamefaste/for it sheweth he shulde haue wit ¶ And said
it is well don that thou do goode while thou art in prosperi
te for parauenture in aduersite thy pouer shall lak ¶ And
said he puttis him in dāger that abideth in a ꝓnnice wher
ther is no lord. that woll auenge the Iniuries don̄ therto
wher ther is no Juste Juge. wher ther is no wyse leche. wher
there is non haboundant market. and where there is no ren
nyng water ¶ And said it apparteigneth to euery man
with all his power to seke science. and ther with to fortif
fi hym hauyng a goody eye vpon his enemyes. and
beware he be not reysed to highe in pride by lordship or other
richesse. his will his wordes and his dedis alwaye to be

egall and so shal god loue hym and his succession And
sayde ther may none escape to be atte grete day of Jugemēt
and his helpe shalbe ther by .iij. thinges. Discrecion, chas
tete, and goode werkis. Alle thynges may be lefte, Saue
goode dedis Alle thinges may be chaunged, Saue nature
Alle thinges may be redresshed and reformed, Saue euil
dedis, Alle thinges may be essheued, Saue deth, and the
sentence of oure lord. ¶ And saide It is no meruaille
though he be goode, that is not couetous, But It were gre-
te meruaylle, If a couetous man were goode ¶ And saide
The errour of a wysemā may be resembled to a Crased
shyp, whiche in drownyng her self, Drowneth many other
¶ And said, truste is in maner of a bondeship And mys-
trust is a liberte ¶ And the saide Hermes correctyng kyng
hamon yaue him this precepte & charge, loke that first affo
re al thingis ye loue, drede, and obeye, our lord god And
said all men that haue dominacion & lordship vpon the peple
ought alwaye of necessite, to haue .iij. thinges in mynde,
First to remēbre the peple, that be suget vnto him Secun-
dely al be it that they be in his seruitud, yet ought he to his
power to kepe them in fraunchyse and liberte and nat in
thraldom/ Thirdely Howe his lordship and power in thys
worlde may not long endure ¶ And saide, o kyng hamon
it behoueth the to kepe thy soule, Right wysely in wyl and
worde, and thou oughtest not to be slowthful to the distruc
tion of the myscreauntes, but to constreyne them to obeye
our lord god & desire not to haue eny richesse without it be
rightfully goten. For thinke verily the peple wol alwaye
obeye to them that doo rightfully and wele, and that wolle

mayntene them and there may noo wele be in a Royame
withoute it be habūdaūt of people for the decay of a Royam
is fawte of people. And if they with drawe hem the prince
is left lorde alone and therfore remembre wele thy dedis
and estsones thinke on thy saule and put in that garison
all that thou shalt haue nede of in the other worldy. And
yf it happen that thou must goo in the werre in thyn owne
persone. beware wele that thin ennemyes supprise the not
by slowthfull soiournyng ¶ And when thou goost to
bataile loke that first thou solicite and exorte thy people as
corageousely as thou can. and loke that alle thyn habil
mentis of werre be redy. and euery man set in his warde
and appointedy howe they shal fight and sette oute
¶ And beware wele that thou be not supprisedy by thyn
ennemyes. for lakke of wache and goody espial. ther
fore multiplie thy scowte wache and thyn aspies so that
thou mayst alwaye knowe the guydingy of thy ennemys
and loke that thou be sure they deceyue the not. ¶ And
whan thou shalt commaunde thy folkes to do eny thingy
loke secretely whether they haue obseruedy it after theyr
charge or nat ¶ Whiche shall make them drede the more
to offende the. ¶ And whan thou shalt commaunde eny
lettres to thy klerke to be made, signe nor seale them not
til thou haue ouerseen thaim. for many haue ben descey
ued therby. ¶ Ware thou be not to familyar with them
that thou knowes not. vttre not the secretes of thy hert
but to them that thou haste preuedy. and knowest true
vnto the. ¶ Gouuerne the so wysely. that thy knyghtes
and thy people may haue pleasir of the. and be gladde

to be in thy company. And delite them to se the rightfulle
and of goody gouernaunce. Slepe no more than shal suf-
fyse onely for the sustentacion of thy body. and the rest of
thy herte. and entremete not nor let thy werkys be. but in
rightwysenesse and trouth without dissimulacion. and
slouthe nor delay not that thou must nedely execute Susteyne
and loue also thoos that be the grete multiplyers. that
ys to saye. the cōmones that labour the erthe, by tylth and
sowyng sedes vpon the same. by the whiche the royaumes
and the people be susteyned. the knyghtehode multyplied
and the houses fulle of richesse. wherfore suche wol be kept
and cherisshed. ¶ And It behoueth openly to worship
thoos that be goode. euery man after his discrecion condici-
on and science to that entent. that the peple may so knowe
them. and be bonteuous to alle thoos that seke sciences. to
corage them the more to lerne and entende To studye. so
that the royaumes or prouynces may be the better for thair
connynges. ¶ Gesye thy self to punysshe malefactours.
and thoos that putteth the in daunger or trouble within
thy royaume or lordship. make stryke of their hedes pub-
lykely that other may take example by them. to a theesse
lete his hande be stryken of To a robber of the hygh waye
let him behanged. that the waye may be the surer Gren the
Sodomytes and punysshe the men taken in fornycacion
after their estate. ¶ And the women in like wyse Ware
the of the wordes of lyers. and suche punysshe. se the pry-
sonners ones in a moneth ¶ And Delyuere thoos that
ought to be delyuered. and yeue them of thyn almes pu
nysshe incontinent thoos that haue deserued It. Yet not so

hastyly but that they may haue leysir of repentaunce. and that other let hem be kept til thou kuowe the trouth whether they be gylty or not Beware also. Vse not thyn owne cou seyle onely. But be auysedy by men of Age and discreci on ¶ And suche as been experte in many thynges And whan thou shalt fynde ony suche Just and rihtfully be coun seyledy by him ¶ And elles reporte the to the mooste hol some opynyon of alle thy couuseyllours. and gody shall helpe the. ¶ And saidy. He Is noble that vsith goode nesse. And It is a grete goodenesse to vse Justyce and chastyte. and to yeue lyberally or It be axidy. ¶ And sayde. Whan ¶ A kyngy or a prince can nor wille restrayne hys euyll vices and couetise. howe shulde he repreue his seruauntes. & whan he can not correcte his propre seruaun tis. howe shulde he correcte and gyde alle his people. and specialy thoos. that ben ferre from hym. Therfore It beho ueth A kyngy or a prynce fyrst to be lorde ouer hym self And after vpon other by ordre. ¶ And sayde. A goody kyngy or a prynce shulde not be to full of Suspection for It wol make men drawe from hym ¶ And also he ought not to haue eny of that disposicion in his house. ¶ And in especyall. Bakbyters. Contryuers or Reporters of tales For whan there Is dyuysion or trouble in A kyngys or in a prynces house. Lyghtly no goody Couuseyllours or ser uauntis wylle abyde there +

Tac saydy he that can not refrayne his Ire hath no power ouir hys witte. And said a wyse kyng or a

prince ought not to make comparisons nor dispute in dis-
creco͞n with a greter and myghtier than he is ¶ And said
whan a kyng or a prince hath conquered and ouer come
his ennemyes he ought to maynteyne them in Justice . in
good custumes and liberalite and pacience And so may
he make of ennemyes his frēdes And said yf a kyng or a
prince assemble an outrageous tresur and dispende it not
at it apparteyneth he shal lese both it & his Royaume
¶ And said . the people ar to the kyng as the wynde to
a greete fyere . for the more the wynde is . the strenger is the
fyere ¶ And said a kyng or a prince ought to knowe
thoos that wele and truely haue serued him and establisshe
thoos a boute hym self after thaire trouth witte & co͞nyng
and ought to yeue and be bountevous unto theym aftir
theyr merites. And yf he yeue by wil to noughty folkis
that haue not deserued it/it puteth a weye the courage of
his goode sernauntis. to serue hym wele eny lenger . and
so shal he be hastily so full of noughty people that when he
wolde he can not be delyuerede of theym ¶ And said it is
conueiment for a kyng or aprince to lerne and knowe but
not all for there is many thinges that a kyng or a prince
ought not to knowe nor understonde.

Zalquinus sayde . that men receyue grete benefi-
ces dayly of god our creatour al be it that they
be synners Then they be bou͞de to thanke hym for
hys graces . and to aske hym pardon for thayr trespasses
¶ And said many thyngis seme right good ¶ that be
full badde . and after gretely blamed . And many thyn-
ges be disprayssyd in the begynnyng . that afterward

ben founde goode andꝫ desiredꝫ ¶ Andꝫ sayde Bettir it is to the to haue grete necessite, than to borowe of him in whom thou hast no truste ¶ Andꝫ sayde If thou laboure to teche a foole, the more shal folye encresse ¶ Andꝫ said I merueil of thoos that absteyne them from metis noyngꝫ to the body and maketh none abstynence of synne ¶ Andꝫ said mul teplye silence. for that auoydeth perelles andꝫ vse trouth Whiche discipline shal maynteyne the andꝫ thy werkis, & he that wol wele kepe the feyth, ought to leue to his frende of hys goode, andꝫ to be gracious to them that he knoweth goodꝫ andꝫ no denyer of Justice to his ennemye, andꝫ to eschewe alle thyngis. that toucheth disworship.

Omer was an anucient vercifier in Grece andꝫ of the gretest astate there. he was after moyses. v. c. l v. yere he made many goode thingis. andꝫ alle the vercifiers of grece folowedꝫ his discipline. The whiche omer by fortune was taken andꝫ emprisonedꝫ. andꝫ put to be solde as a prisonner or a bondeman. ¶ And than one axedꝫ hym. whens he was. He saydꝫ of his fadre andꝫ of his modre. Will thou that I shal beye the Andꝫ he ansuerdꝫ Why axest thou me counseyle what thou wolt do with thy siluer ¶ Andꝫ they axedꝫ him. Wherto he was goodꝫ He saydꝫ To be deliuerdꝫ. ¶ Andꝫ so abode longꝫ in pryson ¶ Andꝫ at the last they lete him go. He was A man faire formedꝫ. andꝫ of large stature. andꝫ lyuedꝫ. C viij. yere. Andꝫ here after folowe his seyinges. he is discrete that can refrayne his tonge ¶ Andꝫ saidꝫ he that werkith by conseil yeueth him self rest andꝫ labour to other. Andꝫ saide it is afrendely lyuyngꝫ to dele withoute fraude and barat, And

saide acompanye the with goodꝫ people, andꝫ thou shalt be
on of hem, acompanye the with badde, & thou shalt be on of
thoos ¶ Andꝫ saide he is good and liberal that applieth him
to good werkis andꝫ clene, andꝫ that putteth them in execu
coñ or euer ther come eny occasion of empeschement. Andꝫ
said the hert shyneth in vertue andꝫ is sure whan it is set
in sapiẽce And fraud & barat is in the fruit of euill though
tis ¶ Andꝫ saidꝫ the mouth sheweth ofte, what the hert
thinketh ¶ Andꝫ saidꝫ the looke sheweth somtyme the dis
posicion of the hert a fore the wordes been spoken ¶ Andꝫ
saide it is agrete surete for aman to purueye by tyme in his
causis ¶ Andꝫ saide it is merueile of aman, that may be
in resemblaunce to god, andꝫ enforceth him self to be like
beestes ¶ Andꝫ saide beware thou do ne take noo thingꝫ
that thou ferest to be accusedꝫ of. for if thou do. thou shalt be
the accuser of thy selfe ¶ Andꝫ saide payne thy self to win-
ne good condicions and vertues. for therby vices & harmes
shalbe eschewed ¶ Andꝫ saide ther was somtyme a wiese
man skapedꝫ out of a broken andꝫ lost ship in to an Isle
of the see, and so beyng ther alone drewe a figure of geome-
trie vpon the sandis. where with he was fonde by certaine
shipmen. that brought hym to the kyngꝫ of that grounde
tellyngꝫ hym that cas andꝫ auenture ¶ Andꝫ therfore the
kyngꝫ sent through all hys prouinces, andꝫ chargedꝫ
them thy shulde enforce them self to lerne andꝫ haue suche
connyngis as shulde byde with them after theyr ship were
lost. that is to say. science andꝫ good werkys ¶ Andꝫ
Aman berith with hym .ii. vesseles the on be fore andꝫ
the other be hynde. In that byfore be the errours andꝫ vices

of other folkis, In that behynde be his owne ¶ Andy saide to his sone. Beware that thou be not couetous, for yf thou be couetous, thou shalt be pouer Andy saide If thou be pa/cient thou shalt be preysedy / If thou be prowde, thou shalt be blamedy ¶ And said. A man is bettir than al other bestes of the erthe. Andy saide Sapience is to werke by science Andy saide knowlege is bettir than ignoraunce ¶ And said thys worldy is an house of marchaundyse som wynne therin by their goode. dedis, and somme liese by thaire euill gouernaunce ¶ Andy saidy. by grete dylygence som men atteyne to their purpose. ¶ Andy saide. he that hath grete myght andy gouernaunce in thys worlde, ought to haue no grete trioysshyng, andy he that hath noon, is dispreysedy ¶ Andy saide ther is no vikkiedder thyng than lyengy. andy ther is no goodenesse in alyer

SAlon was of Athenes and made many bookis of predicacions ¶ Andy establysshedy the lawes there Whiche athenes was a Cyte in thoos dayes fulfil ledy With wysemen he hadde many verses techyng folkis to eschewe their propre Willes. ¶ Andy saide When thou Wilt doo ony thyng folowe not thyn owne Wil but seke counsey le andy therby shalt thou knowe, the trouth of the werkes ¶ It was askedy him, What was the mooste difficulte in aman. ¶ He answeredy. To knowe him self. To kepe hys fraūchyse or liberte. To speke in places Where he ought not, To be angry, With that he may not amēde & to couete that, that he may not haue. ¶ Andy said the thingeis of thys worldy ar establisshedy by lawes, andy the lawees be

sustynedy by .ñ. thingis that is to say by swerde and by tunere ¶ Andy saidy to his disciples . Ware that ye be noo mokers for that engendreth hatteredy ¶ Andy saide the vertuous lawdes of a man be not thoos . ꝑ he yeueth him self but thoos that ben yeuen hym for his goode werkes . Andy it was asiedy him Who was liberall he saide . he that vsith liberalite . not couetyng other mennes goodes ¶ And said an euill tonge was sharper than a glayue A riche man asiedy him What were his goodis . he answerd my tresor is suche that no man may haue yt Without my Wyll and may not be mynistredy for no thingy that J yeue of it . but thou maist departe With noon of thyn Without dympnuacion ¶ Andy said yf thou Wilt . the loue of thy frende shal abyde ferme vnto the . be curteise to him andy spare him in his angre or errour ¶ And saide . thou oWghest not to yeue a man greter preisyng in his ꝑsence than he is Worthy for he knoweth the trouth And Was axed him howe a man shold Wynn frendes . he answerd in Worshipping & seyng good of them in their absence . Andy saidy a goode saule hath ney ther to grete Joye nor to grete sowle for she rioyseth nat but When she seeth goode thynges andy noon euyll . andy hath no sowle . but When she seeth the euill thingis andy noon goode And When she loketh on all the World she seeth the goode & the euyll so entermedled that she sholde not simply rioysse her self nor trouble her self angerly ¶ Andy saide a kyng that doth right & Justice shall reigne andy gouerne Wele his people & he that doth Iniustice and Violence seleeth another to reigne for him And said it behoueth a kyng or a prince first to ordre & dresse him self & after to

dresse other, or ellis he shulde be like him that wolde dresse his shadowe a for him self. ¶ Andy yt was asked of hym Whan Contrees andy tounes wer wele gouernedy ¶ He answerdy andy saidy Whan their princes rule them, after their lawes.

Sabyon was a grete offendour of his neyghbours & hade certayn frendes whiche a kyng wolde slee Andy whan the saide sabyon vnderstode it he went with them in resistence of the said kyngy whiche kyng assembledy so grete nombre of knyghtes ayenst him, that he was discomfit & takey, andy was commãdedy to be put in engyne andy tormẽtedy, without he wolde accuse them that wer cõsenting to make werre ayenst the kyngy, whiche Sabyon answerd that for no payne, he woldy not telle that thyngy, that shulde noye his frendes ¶ And in dede keyngy in the engyne cutte his tonge with his owne teth, to thentent that he myght not accuse his felowes andy frendes. And the sayde sabyon kyuedy. vl viij. yere, andy her after folowed of his seynges to his disciples ¶ Andy sayd yf ye lese enything say not ye haue lost it but saye ye haue restoredy that was not youres Andy sayde to one of his disciples, multiplie thy frendes andy that shal assuage thy care ¶ Andy sayde a wyseman ought to be ware, holde he wedeth a fayre woman for euery man wil desire to haue her loue, Andy so they wol seke their pleasirs. to the hurt and displeasir of her housbandy Andy sayde, Delectacion in richesse is a dangerous vice, Andy there cam one of his seruauntis vnto him on a tyme and tolde him that his sone was dede, he answerdy that he knowe wel that he was mortal & not immortal

andꝫ a man ought not to drede the deth of the body. but the deth of the saule. Oon̄ asked̄ why he said̄ so. consideringꝫ that he helde thoppynion that a resonable saule myght not dye. he aunswerde whan a resonable saule is conuerted̄ to the nature of a beste withoute vse of reason al be it that it be sustaunce incorruptible. yet is she reputed̄ for dede. for she leseth the Intellectif lyffe. he founde a yong pour man sittingꝫ vpon the see syde wepyngꝫ thaduersitees of this worlde. to whom he saide. dyspaire the not. for yf thou were with grete richesse in the myddel of yondre see in grete danger of thy body. and of thy goodis, thou wolde wisshe right hertely to be here with oonely thy lyfe saued̄. Also. andꝫ if thou were prisoner. and the kepers wold̄ selle the. andꝫ take from the all that euer thou haddest thou woldest be glad to haue oonely the deliuraunce of thy body the yongꝫ man aunswerde that he tolde hiu trouth. wele than saide Sabion̄ vnto hym. nowe thynke than that thou hast ben in al this daũger andꝫ hast ascaped̄ them. andꝫ art nowe at thy free liberte. therfore holde the content with the state that thou nowe standest in. Andꝫ so the yong man departed gretely reecomforted̄.

Ypocras was disciple to Esculapius the secondꝫ whiche descended̄ of blode royall. Andꝫ he was the first fynder of the art of phisike. whiche he shewed and taught to his children̄ and com̄anned̄ it shulde not be lerned̄ to eny straungers. but oonely from the fadre to the sone And so the saide sciẽce to rest in them And com̄anded that thy shulde dwelle in the middel habitacion of grece in. iij. Isles. And ypocras restd in the Ile of. Thau

And in the .ij. other Isles the studye was lost in his dayes
The oppinion of the first . Esculapius . was that phisyke
shuldꝫ be vsed onely by experience for it was neuer founde
but onely therby . andꝫ so was it vsidꝫ . M . CCCC . yer
after til that another phisiciē came callid Methioꝰ whoos
oppinion was that experience withoute reason . was adan
gerous thingꝫ And so thy vsedꝫ these .ij. oppinious . vij
honderdꝫ yeer . till another phisicien cam called Gramar-
dos . whiche dispraisedꝫ thexperience . sayngꝫ that to many
errours grewe thrby andꝫ that in occupying phisike aman
ought to vse reason onely Not with standing he hadꝫ . iij
disciples whiche helde after him . iij . diuers opinions . The
on vsed experience onely . The other reason onely The . iij
subtil craftes andꝫ enchantementis . andꝫ soo these . iij .
weyes were vsidꝫ . vij . C . yer till that plato cam / whiche
taught diligentely the seyngis of his / predecessours in hys
science andꝫ shewedꝫ that experience onely was dangerous
and reason onely cowde not be sufficiēt ⁊ tooke the bookes
aswele of subtil crafte / and enchaūtemēt as thoos of onely
reason / audꝫ brent them all but thoos that were of reason
andꝫ experience to gider he reteynedꝫ andꝫ kept hem andꝫ
comanded that they shuldꝫ be vsedꝫ / andꝫ after his deth he
lefte the crafte to . v . of his disciples The first to ordeigne
phisike to the body The . ij . to boxe andꝫ to lete blode . The
iij . to hele woūdes The . iiij . to hele seke eyen . The . v . to
knytte andꝫ hele broken bones Andꝫ after this came Escu
lapius the . ij . which taught diligentely the diuerse opiniōs
Andꝫ in especial thoos of plato / whiche he vsedꝫ and toke
for most true andꝫ resonable . Andꝫ he left after hym . thre

disciples that is to sey Ypocras and .ij. other whiche dyed
and so rested that science and crafte onely in him . than
rested ypocras alone parfight in vertues in his dayes vsing
reason, The whiche ypocras seeyng the crafte of physike in
weye of perdicion because alle his felawes were dede, and
that he was left onely in the Isle of thau . Thought that he
wold for the moost prouffyt that the craft therof were she-
wed . ande taught not onely to his children and kynnes-
men But generally to alle that were apt to lerne it Ande
dampned in that science dyuers thinges and added to
certayn compylacions in breue wordes . And commaunded
hys .ij. sones that were maistres of sciēces that they shuld
shewe It generally . for he sayde It was more couenable
It shulde be taught to straungers able and apt to the lore
than to his owne kynnesmen not dysposed to lerne ¶ And
as he ordeigned was doon ande Is vsid to thys daye, and
in hys lyff he shewed hit to dyuers straungers and
made hem expert therin, takyng promysse of them to teche
it further / It happed that a kyng of perse callede defour
sent vnto the king of thysle of Thau called pylate praieng
him to sende him ypocras, ande he wolde yiue hym . C. kyn
tawes of golde, ande than was the lande of grece deuyded
in many kyngdoms, of the whiche somme gaf truage to the
kyng of perse, And so dyd that of Thau, The whiche bade
ypocras go to the saide kyng of perse, for to hele certayn
pestilences that were than in his Royaume Seyeng If he
went not, It myght be to grete a danger to the Isle seyng
the sayde pylate was not of power to resiste the saide kyng
of perse, The whiche ypocras ansuerd that he wolde neuer

goo to hele the ennemyes of grece Also thenhabitauntis of
the townes where he duelledꝫ in. saidꝫ they hadde leuer deye
than ypocras shulde departe from hem. The saide ypocras
was. Cxlvj. yere after Nabugodonosor. he made diuers
bookis of phisik of the whiche. xxx. be hadde andꝫ of thoos
xij. the most be studyed by ordre Other bookis be also hadde
of ¶ Galyens makyngꝫ. The saide ypocras was of littel
stature grete hededꝫ. croke backedꝫ. moche studyeng and of
littell langage. andꝫ moche lokyng dowñ to the erthe. hol-
dingꝫ in his honde a flabotomye of munycion for latyngꝫ
blood or a grene braunche prouffitable to the eyen. he leuyd
four score. vj yeres wher of he employed. xvij. in studye ⁊
the remenaunt in excercisingꝫ of his connyngis. And here
foloweth dyuerse of his seyngis Pouertie in surete is bet-
ter than richesse in fere ¶ Andꝫ saidꝫ that the lyf is
thought short. the peyne is thought longe / experience har-
de to cōme bye andꝫ Jugement daūgerous ¶ Andꝫ saidꝫ
the helth is not to be slowthfull in goode excercises nor
to fill hys body with wynes andꝫ metes. ¶. Andꝫ
saide it is better to amynusshe that hurteth than to encres-
se that helpeth ¶ Andꝫ saidꝫ. the herte is tourmentedꝫ
by. ij. passions. that is to saye with sorowe andꝫ thought
of sorowe cometh the dremes andꝫ the fantesyes. andꝫ of
thought cometh the wakyngis andꝫ vnrestis andꝫ sorowe
is a passion of thinges past. andꝫ thought is fere of
thynges to come ¶ Andꝫ saidꝫ. that saule is lost that
setteth hys entent vpon wordely thynges. that is to say in
couetise Andꝫ said he that wol the lif of his saule lete hym
mortifie hit ⁊ yeue it payne in thys worldꝫ Andꝫ said ther

may wele be loue bitwene .ij. wysemen. but not bitwene .ij. foles. alle be it that their foolyes bee equall. for wyt goth by ordre and may concorde in one sentence. but in folye is no due ordonnaunce and therfore may they neuer concorde in loue ¶ And sayd Aman ought not to swere. but yt is so, or it is not so ¶ And saide holde you content with that. that ought suffise you. and so ye shall not haue no gruggyng, the lesse grugge ye haue. the more ye fle fro malice and wikkedenesse withdrawe you also from synne. & seke thende of vertues and goodenesses ¶ And saide. He that wol be fre let him not coueyte that thinge, that he may not haue, for and he do he is bounde therto. and therfore yf thou wilt haue that thou desirest desire that thou mayest haue. ¶ It was asked of hym a question of euyl and vile thinges To the whiche he ansuerd noo thing. They asked him wherfore he spake not. He sayde that silence was the answere of suche questions ¶ And sayde/ Thys worlde is to noo creature perpetuel. therfore then let noon differre or delay to doo goode thinges as longe as he may. And namely that. that he sholde wynne goode renomme therby ¶ And saide He that knoweth not trouth is rather lyke not to do it, than he that is enfourmed and taught therto ¶ And sayde Science is like a roote of a Tree, and operacion is like the braunches. and science is like a thing engendryng And operacion is like a thing engendred ¶ And saide/ Take a litill of science at ones. so that thou maist kepe it and lerne more. For yf thou wylt take more at ones than thy wytte may suffise thou mayest lightely forgete all.

Pitagoras saide that it is a right blessedy and a noble thmgy to serue god, & to sayntifie his saime tes to dispreyse the worldy, to vse Justice and of alle vertues, the mooste principal is to absteyne hym from synne. And it is goody to vse fastynges & studyes and to make hym to be biloued. And it is goode to haue sciẽce to vnderstande the trouth of thinges, and to lerne it to the men and shewe it to the women he ordeignedy also predicacions andy to polisshe and enourne the speche ¶ And saide the saule is perpetuel and couenable to receiue merites and peynes, he moderatedy so his mete and hys drinkie that he was at noo tyme fatter nor leener than other. he was a subtil man and loued aswele to do goode to his frendes as to him self, sayngy the goodis of frendes ought to be comyn He made .CC. four score volumes of bookes. andy was borne in the countre of Samye ¶ And said an harme not durable is bettir than a welthe not abidmg. And that was writen both in his seale and in his girdil ¶ And said as the begynnyng of our creacion cometh of god, right so is it behoueful, that at our ende our saule retourne to him. And said if thou wilt knowe god enforce not thy self to knowe the wordely people, and said a wysman reputeth not the worship of god in wordes but in dedes. And said sapiẽce is to loue godi, andy he that loueth godi with that godi loueth And he that with the werkis that god loueth is toward god, and he that is toward god, is nygh vnto hym And said god is not onely worshiped by the sacrifices or by other oblacions doy vnto hym, but by the wylle andy acceptable ententis ¶ Andy saydy he that clatereth moche

it is signe that he hath litill knowlege ¶ Andy saidy at all
tymes whatsomeuer thou do, haue in thy remembraunce that
gody is by the andy knoweth thy thoughtes, and seeth thy
dedes. Andy therfore by reason, thou oughtest to be ashamed
to do amysse. ¶ Andy sayde Gody onely knowith the wy-
seman that dredeth him, andy merueylle not though the
people knoweth not the ¶ Andy saide Godyhath not in
thys worlde amore couenable place, than in a clene andy a
pure soule. ¶ Andy saide Aman ought to speke of honest
andy goody thynges, ande ellis harkyn to them that wylle
talke therof ¶ Andy sayde/grugge ande eschewe al vyle
thinges aswele of the, as of other / but in especiall of thy
selfe. ¶ And saide purchasse the goodes of thys worlde in
rightfull laudable & worshipfull manere & dispende them in
like wyse ¶ Andy said kepe thy pacience whan thou herest
lesinges, andy do thoo dedis that noman may speke harme
of, andy entende to the suretie of thy body, be attemperate at
thy mete in thy drynke, in thy lyingy with women andy in
all thyn other labours. ¶ Andy saide, enforce thy selfe to
do soo wele that other men haue enuie at the. ¶ Andy sayde
Dispende not to outrageousely nor be not to scarse, so that
thou be not bounde to thy tresore, haue therin attemperaunce
andy mesure, whiche in all thinges is prouffytable ¶ Ande
sayde. Be wakyngy andy herkenyngy to thy counseile. for
thy nedis, for yf thou slougth it, or slepe it, hit myght cau-
se the to be partener of thy owne deth ¶ Andy sayde me-
dylle the not to do eny thyngy. that ought not to be doon
Andy said he that is not content can not atteyne to trouth
Andy saydy. he that hath no science, ought to be dyspraysidy

¶ Andꝫ saydꝫ the Juge that demeth not Rightfully, deser-
ueth grete blame. Ware that thy tunge speke no vilanye
nor that thou yeue thyn eeres to here it. Andꝫ saidꝫ a man
ought not tenforce hym self in this worlde, to make pour-
chasses nor byldyngis to serue other after hys deth. but
ought to peyne hym to wynne andꝫ to gete suche thyngis
as may prouffit him after hys deth ¶ Andꝫ saidꝫ. It is
bettir to aman to lye vpon the harde grownde beleuyngꝫ fer-
mely in god. than to lye in abedꝫ of gold, puttyng doubtes
in him ¶ And saidꝫ. let thy marchaundise by spirituell
andꝫ not corporell. andꝫ thencresse andꝫ wynnyngꝫ shal
be goode. andꝫ durable ¶ Andꝫ saide. he that hath pite
vpon hys owne saule fereth our lorde. ¶ Andꝫ saide whan
thou wilt sette vpon eny man. thinke thou woldeste deffen
de the yf thou were set vpon ¶ And said dispose thy saule
to receyue alle goode and couenable thynges ¶ And saidꝫ
sette a syde the vanytes of thys worldꝫ. for they lette andꝫ
empesche thy reason ¶ Andꝫ said. thou oughtest not to
slepe eny nyght. til thou hast remembredꝫ andꝫ consideredꝫ
they dedes of the day past. ¶ Andꝫ yf thou haue weldoon
be gladde ꝛ Joyoꝰ therfore, and thanke godꝫ ther of. And
yf thou hast erredꝫ andꝫ doon a mysse. repente the ther of
andꝫ aske forgeuenesse andꝫ pardon of godꝫ. andꝫ in
so doyngꝫ. thou mayest opteyne vnto hys grace ¶ And
sayde. whan thou shalt begynne eny werke, pray godꝫ
of helpe to brynge yt to a goodꝫ conclusion ¶ Andꝫ
sayde yf thou haue hauntedꝫ eny felowe. andꝫ se hys com-
panye is not couenable vnto the. spare it. and yet dele so
that he be not after thin ennemy, proue euery man by his

dedis, and not by hys wordis. for thou shalt fynde many of euyll werkis. and goode wordes ¶ And sayde. Aman may not refrayne hym from doyng amysse. but whan he hath trespassed. let him beware to fall eny more in that erroure. And saide. Wyne is ennemye to the soule in takyng of it outrageousely. and is like settyng. fyre to fyre. And sayde. aseruaunt ought to be obeissant vnto his lorde, but not so absolutely that he lese therby alle his liberte & fraunchise ¶ And saide, It is more couenable for aman to suffre deth. than to put his soule in perpetuel derknes. And sayde. Lette not to doo goode dedis. though they be not pleasaunt to the worlde ¶ And saide. dele alwaye so to thy power. that thy soule may stande in goode and noble state whatsomeuer falle of thy body ¶ And sayde. Aclene and pure soule hath no delyte in wordely thynges, ¶ And sayde. go not the pathes that thou maist gete hatered by Ande sayde. thou oughtest to wynne frendis, for the mayntenyng of thyn astate. and do not thoo thynges that thou couetest. but that thou oughtest to do. and take hede whan thou shalt speke. and whan thou shuld holde thy peace ¶ And sayde. he refreyneth him from couetise that letteth not to spende hys goode for his frendes ¶ And sayde. put alle couetise from the. and than shalt thou apperceyue trouth. ¶ And saidy. He is not verry pacient that sufferyth but as moche as he may. But he is presentely pacient. that suffereth ouer his power ¶ And sayde Pytagoras. Ryght as a leche ys not reputed nor taken for goode nor connyng that heleth other. and can not hele himselfe. right so ys he noo goode gouernour that commandeth

other to eschewe vices. and nether can nor wyll leue them hym selfe ¶ And saydy the worlde varieth nowe with the and nowe ayenst the, If it be vith the, thynke to do wele, & yf it be ayenst the, take it paciently ¶ And saide + many harmes cōme to beestes. by cause thy be domme. and vnto men through their owne speche ¶ And saide. harde it is to greue him that can absteyne him from. iiij. thingis that is to witte hastynesse, wilfulle frowardenesse. pride. and slowthe. for hastynesse causith repentaunce. wilfulle frowardenesse causeth losses. pryde causeth hatteredy. and slowth causeth dispreysingy ¶ He sawe aman right nobly and richely arrayedy, whiche hadde vyle and foule wordes To whom he sayde. Other speke after thyn arraye. or lete thyn arraye be aftir thy wordes. The kyng than of Cecille desiredy hym to dwelle with hym To whom he saide. thy werkes and thy demeanyngis be contrarye to thy prouffyt And thyn office is not wele executedy. for thou distroyest the fundement of thy feyth. wherfore I wol not dwelle with the, for the physicien. Is not sure. for amongis hys pacientis. he may take sekenesse ¶ And sayde. If thou wylt that thy childeren or thy seruantis do no fawtes thou desireste a thyngy innaturall ¶ And sayde. The soule that is in the company of goode peple is in delectacion and Joye And when it is amonge euyl It is in sorowe and heuinesse.. ¶ And saydy + The wyseman thenketh on the wele of his soule as attentyuely as other attēde to the wele of theyr bodyes ¶ And saide, take frenship of hem that thou seest folowe trouth, & thinke or thou werke. And saide right as a physicien can not hele hys pacient wythoute he telle hym the

trouth of hys disease. right so may not a man be wele counseylled of hys frende withoute he telle hym the playnesse of hys cause ¶ And saide many ennemytees growen for faulte of trust betwix parties, and trust causeth often many harmes ¶ And whan pytagoras sat in hys cheyre he vsed in shewyng his doctrines to saye. mesure your pathes and go the right weye. & so shal ye go surely Attempre you from couetise, and your goode astate shall dure ¶ Vse Justice, and ye shal be byloued and dredde. kepe nat your body in grete delectacions for and ye so do ye shal not con susteyne the aduersites that myght falle vnto you. ¶ And he sawe an olde man that was shamefast to lerne. to whom he sayde ¶ Science is bettir in age than in yougth. ¶ And sayde ¶. If thou wylt dispreyse hym. that thou hatest. shewe not that thou art hys ennemye And saide. a goode kyng or a prince ought to thinke diligenteli to the state and guydyng of hys lande. and ought to ouersee hyt as often as a goode gardyner doth his garden ¶ And saide hyt behoueth a kyng to yeue exāple him self to kepe his lawes/and se that his next kynnesmen and frendes do so after him and it apparteneth not to a kyng to be prowde nor to do after hys owne wil only nor to ride couertely / nor in noo derke nyght but gladdely shewe him self open faced a mongis his people and cōueny ently be conuersant amongis them without ouer moche famylyarite. ¶ And whan a kyng or a prince shal go to his rest. that he se ther be goode wache. and yf thy faylle theryn that he punysshe them wele/ and to beware to ete the mete that a Jalous woman yeueth hym or eny other

suspect persone. ¶ And sayde, the Wele disposed man remembreth, but hys synnes, and the euyll disposed hath mynde, but on hys vertues Jt fortuned his Wyff Was accessed in a ferre countre, and som axed hym Jf there Were eny dyfference to dye in their propre lande or ellis ferre frō thens. He answerd, Wherfomeuer one dye, the Weye to the other Worlde is alle like ¶ And sayd to a yong man that Wolde not lerne in his youthe Jf thou Wolle not take peyne to lerne thou shalt haue the peyne to be lewde, and vnconynyng. And saide gode loueth thoos that bee disobeissant to euyll temptacions ¶ And saide, good praeyer is one of the beste thinges a man may present to gode, & yf thou axe him eny boon lete thy Werkys be agreable vnto hym

Diogenes other Wyse called dogly by cause he hadde som condicions of a dogge, and he Was the Wyseste man that Was in hys dayes. He dispraysed gretely the Worlde, and lay in a tonne, Whiche he tourned for his auantage from the sonne And the Wynde, as it pleassed hym, and therin he rested Whansomeuer the nyght fill vpon him, He ete Whansomeuer he Was hungered Were it by day or by nyght in the strete or ellis Where Wythoute eny shame therof. ¶ And Was content Wyth .ij. gownes of Wollen cloth in the yere. ¶ And so he leuyd and gouuerned him self till his deth ¶ Somme axed him Why he Was called dogly, he sayde be cause J barke vpon the fooles and fawne vpon the Wysemen. ¶ Alexandre the grete cam vnto hym of Whom he toke litle regarde, he axed hym Why he sette so litil by hym, seyng that he Was so myghty a kyng and hadde noo necessite, he answerd J haue noght to

do nor sette by him that is bondeman to my thrall. Why qd
Alexsandre. am I so than/ye said diogenes. for I am lord
and maistre to al couetise. and holde her vnder my fete as
my thrall and couetise is thy maistresse, and thou art
bounde vnto her. and so art thou bounde to my thrall Than
sayd alexsandre. yf thou wylt axe me eny thyng of thys
worlde I wol yeue it the Dyogenes answered. Why shulde
I axe the eny thing. While I am richer than thou art. for
that littil that I haue contenteth me bettir than all the gre-
te quantite that thou hast satisfieth the. I pray the stande
out of my light. and take not from me that. that thou
maist not yeue me. Wele qd alexsandir. Who shal bery the
Whan thou art ded The answerd. he that wol not suffre the
stenche of my careyn aboue the erthe ¶ And the sayde dio-
genes saide he is not parfitely goode. that doth but onely
absteyne him from euil dedis. he sawe a Jong man of good
and vertuouse disposicion. Whiche was euil visaged. to
whom he saide the goodenesse and vertues that be in the yeue
beaute in thy face And som axed him Whan it was tyme
a man to ete He saide Whan he hadde apetite and mete. and
if he hadde noon/Whan he myght gete it ¶ And said it is
goode a man kepe hym from the gyle of his ennemy. And
the enuie of his frende ¶ And said right as a man appe
reth greter in a myst than in a clere weder right so appereth
more his vice in his Jre than in his pacience And said
to alexsandre thinke not thou art the more worthy for thy
beaute. tresour and riche araye. but onely for thy liberalite
and goodenesse. ¶ And sayd when thou dispreysest
a vice in another man. loke that thou vse hyt not thy self

Andy sayde Whan thou seest a dogge leue his maistre, & folo we the Dryue hym awaye, for right so Wil he leue the to go to another. He salde aman that prayed god to yeue hym sapience, To whom he sayde thy peticon auayleth not, With out first thou payne thy self to lerne it. Andy saide, of alle vertues of humanite, the greter quantite therof is the lettir saue of wordes Andy said it is not honest to yeue prayse ing to a man of a thing that he hath not deserued He salde a peyntour that was Waxe a physicien, to Whom he saide thou knowest that men myght se at the eye, the fawtes that thou dedest in thy crafte, but nowe they may not be perceyued for they ar hidde vnther the erthe. Andy he salde right a faire persone, Whiche was a foole, and than he sayde, ther is a fay re house, and right an euyll hoste herborowed therin ¶ He salde also a foole sitte in a Wyndowe, Andy he sayd, Ther sittith a stone vpon a stone. One axed hym What was loue He sayde. It was A sekenesse that growe of Idelnesse and for lakke of vertuouse exercise. ¶ One axed hym What was richesse He sayde Abstenynch from couetise ¶ The sayd, Dyogenes was in a season seke, and his frendis cam to vysite him, Seynch wolde ye nat, for your sekenesses come but of goddis Wylle. He answerd Therfore am I the more aferd. ¶ He salde an old man that dyed his heeres. ¶ To Whom he sayde ¶ Thou maiste Wel hyde thy Whyte heeres, but nat thyn age ¶ Andy sayde, It is more behoffull, thou goo to the leche. Than the leche to the ¶ Andy semblably I seye it of the leche of the soule. ¶ Andy sayde, Dyogenes If thou Wylt correcte eny man shewe it not by vyolence. But as the

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surgyen doth to the seke. that is to saye softely and paciently but and thou wilt correcte thy self. dispose the as the hurt man doth to the leche. It was axed hym howe a man myght kepe hym from ire. he answered a man ought alle waye to haue in remembrance that he can not at all tymes be serued but somtyme shalle seyn to do seruice. and also he shal not be alweye obeyed but at sumtyme he must obeye. and he shal not at alle tymes be suffered in his wylle but at sumtyme he must suffre hauyng thys in his mynde. it shulde apease hys Ire ¶ Andy ther come agester a sore Alexandre sittyng at his dyner. Whiche praised hym outrageosely. and diuerse herkened gretely ther to. the saidy dyogenes began to ete faster than before. som axed hym Why he herkened not the feyre seyngis of the gester / he answered. I do more prouffitably thay to herkien lesynges What is shuche praysing worth. Whay he is neuer the better therfore ¶ Andy saide yf thou talkie with a straunger spekie not to moche. til thou haue first made comparison by tweene the connyng of his science and thyn. and yf thou fynde thyn better than hys / spekie the boldelier and ellis holde thy pace and lerne at hym ¶ Dyuers dylicious persones blamed hym of hys maners of leuyng and he saidy. it lieth wele in my power yf me lyst to lyue after your guise / but it is nat in your power to lyue after my maner ¶ Andy it was tolde hym that certayn persones hadde saide euyll of hym in hys absence / he answered it shal not hurte me though a man strike at me and touche me not. ¶ Andy saidy. it is a churlisshe condicion to answere dishonestely. andy a noble condicion to answere

pacyently. ¶ And sayd, Ther is no grater tresour than Discreacion and Wytte, Nor greter pouerte than Ignoraūce Nor better frendeship than goode condicions, nor bettere guyde than Is goode fortune. ¶ And sayde, Seke/ nesse Is the pryson of the body. And sowle Is the prison of thy soule. ¶ Ther Was Aman of grete byrthe that re buked hym. To Whom he sayde /My blode and linage is enhaunsede by me. and thyn Is hurte and lowed by the ¶ The sayde. Dyogenes Was of lytille speche ¶ And one asked hym Why he spake noo more, He answered Ther Was grete vertue in Amannys eeres ¶ Ther Was aman sayde hym grete vylanye to Whom he sayde No Worde One asked hym Why he answerde not. ¶ He sayde I coude do hym no greter dysworshyp than he doth hym selfe ¶ For he hath contrybued blame vnto him that hath not deserued it. ¶ One asked hym. Howe he shulde trouble hys en/ nemyes. He answered. Enforce thy self to be vertuous and goode. ¶ And If thou Wilt. that thy goodenesse appere grete vnto straungers, Reputte them thy self to be litylle ¶ And sayd. If thou yeue power to thy Wyff one ly to trede vpon thy foote on the mowlle she Wold trede vp/ on thy hede, ¶ And sayd Company of Women Is an harme that can not be eschewed ¶ And sayd He that doth goody for the goodenesse of hyt onely, ought not to drede byfore Whom he doth hit nor for the praysing ne blame ther of. One asked him Whan he shulde knowe his frende he said in necessite for in prosperite euery man is frendely Ther Was another man said vilanye vnto hym Wher at he toke non angre It Was asked hym Why he Was so pacient

he aunswerdy other hath he said soth or lied yf he haue said trouth I ought not to be angry. ande yet lesse if he haue liede he sawe aman clater so muche that ther cowde noo body make hym holde his peas to whom he saide. frende thou hast ij. eeres and but on tunge wherfor thou oughtest to herken double asmoche as thou spekest. he sawe a faire yongy man that dede grete diligence to lerne to whom he saide ye do passingly wele to make your dedis assemble your beawte.

SOcrates in grekes tonge is to say. keper of Justice he was maried ayenst the custume of that coūtre whiche was that goody and vertuous people shulde be wedded to gedres / to thentent that theyr lynage myght be the better but he weddedy the worst woman that was in all the lande ande hadde. iij. children by her. he loued andy worshipped sapience somuch that it was a grete hynderaunce to all his successours. for he wolde not suffre hys science to be written̄ Andy saide that science was pure and clene. wherfore it was couenable she shulde be onely sette in mynde andy corrage andy not in skynnes of dede bestes nor in no suche corrupte thingis andy therfore he made noo bookis nor yaue no doctrine to his disciples. but onely by wordes of discipline. andy that opinion he helde of. Tumio whiche was his maister for as the saide Socrates beyngy of tēdre age axed his maister why wil ye not suffre me to write the doctrines that ye teche me Tumo aunswered hym couetest thou more the wild beestes skynnes to be worshippedy with sapience. than thengyne of man I sette the case that one mete the in the wilde feld. and axe the cōseile vpon a question. were it goody that thou shuldest saye let me go

home & ouer see my bookes first. It were more honest to ha
ue a recours to thy remembrãce and therupon briefly to de
termyne, It were so certainely sayd Socrates, Wel then
reteyne it wel in thy mynde, that thou shalt lerne. And
put it not in thy booke in which opinion the said Socrates
rested, he defended that no man shulde worship false ydolles
but wolde that all honnour and worship shulde be referred
to the creatour of alle thyngys. and for that opynyon he
was condẽpned to deth by. xij. Juges of Athenes. Whiche
ordeigned that he shulde drinke certeyn poysons, Wherof the
kyng of that countre was sory. but he cowd not reuoke the
sentence. he gaf him as long respit of his Jugemẽt as he
myght. The said kyng hadde a ship charged with thynges
that in certayn tymes shuld be offred in the temple to the
ydoles. he hadde a custume that he wolde yeue no Jugement
and especyally vpon mannes deth. till the sayde ship were
retourned to athenes/Whiche was not yet com home And
vpon her comyng home one of Socrates felawes called
Inclites tolde hym in the prison / that the saide ship shulde
come to the porte on the mowlle or the next day. Wher fore he
saide. It wer good that we shulde yeue. CCCC. peces of
golde to thy keepers. that they wold leete the secretely escape
and than myghtest thou go to rome and nedest littill to
drede them of athenes. he answered. all that I haue is not
worth four honderd. peis of gold. no saidy Inclites. I
and thy frendes haue so moche Whiche we woll gladely
peue thy keepers to saue thy lyf if it please the. to the Which
socrates answered this cyte Wherin I must suffre deth. is
the naturall place of my birth Wherin I must dye Without

deseruyng onely by cause that I repreue hem for doyng in
iust dedes, and for worshippyng the false and vayne ydolles
and that I wolde haue them honour the true god. Wherfore
I saye, If thyse men of my nacion persecute me for sustey
nyng & seynge trouth. right so wil strangers do wherso-
meuer I become for I wol neuer spare to say trouth nor vse
lesinges, and certaynly thoos wolde haue lesse mercy of me
than thoos of thys towne, were in I am born, It happened
that he therde daye his disciples cam vnto him & fonde hym
in pryson, by the comaundement of the, xij, Juges they axed
hym many dowtable questions, touchyng the soule, he ans-
uerd them, as largely and as gladely as euer he dede wher
of they merueylled to see so grete constaunce in aman so
nygh his deth, One of his disciples called Deman said
maistre I knowe wele, It is an harde thing to the. for to
shewe and teche vs in the caas, that thou nowe standest in &
lakkyng of thy lore is to us adamegeous thing, for in this
worlde hast thou no felowe of goody doctryne, Socrates ans
uerd Spare not to enquere of me what it pleaseth you for
it is to me a grete pleaser, they axed him questyons of the
soule, whiche he ansuerd, & after they axed him of the state
of the worlde, and composicion of the Elementis whiche al
so he ansuerd right perfundely, And he saide vnto them I
trowe the hour of my deth approcheth nygh I wil bayne me
& make me clene in thys worlde, & sey myn orisons to then-
tent that I shall haue no payne after my deth wherfore I
pray you spare me for a while, he entred a hous and bayg
ned hym & said his orisons, & than called his wyf & childe
ren & gaue them many feir doctrines & bad them payne them

for to do goode adresse their saules to him that alle created
and than cam one from the Juges to hym With poyson to
drinke ¶ And said O socrates thinke not that I am he
that maketh the to dye / for I knolle thou art the best man
that euer cam in thys lande but I am sent from the Juges
for to sle the / & here is the cõfection that thou must drinke ta
ke it pacẽtly sithen thou maist not scape it / Socrates saidy
I take it With goode hert / & knolle Wele thou art not gylty
therof / & so drinke it And Whan his frendes salle that they
made grete Weping & lamentacion Wherof he blamedy them
seying I haue sent a Waye the Women by cause they shuldy
not do as ye do / he Went alitil from them & saide O gody ha
ue mercy vpon me / & anone his sinelles shranke his fete
Wexed colde / & than he leide him doun / one of his disciples
tooke a bodkyn & prikked him in his fete / and axed hym
If he felt eny thing . And he saide naye / than he prikkedy
him in his thyghes / andy axedy him if he felt it / he saydy
naye Anone the colde strake vp vnto his sydes than socra
tes saide Whan the cold cometh to my hert I must nedis dye
Than saide Inclites O dere maistre Welle of sapience and
of science correct and teche vs yet While thy speche lasteth
to Whom he said I can noy other Wiese shelle you nolle dye
ng than I haue doon afore in my lyf . the said Inclites sai
de syr comaunde me What thyng ye Wil . he answered noo
thyng . audy lift vp his eyen to the skye seyng I present
my solle to the maker of alle the Worlde andy so dyedy
¶ The saydy socrates hade . xij . M . disciples andy disci
ples of his disciples . ¶ And in hys lyf he deuysedy that
men shulde be guydedy after . thre ordres that is to saye in

Clergie, in knyghthode & in commones, and ordeigned the clergie aboue the knyghthode. the knyghthode aboue the peple and that the clergie shulde pray for the knyghthode and the peple, the knyghthode sholde defende the clergie & the peple, the people to labour for the clergie and the knyghthode ¶ The sayde socrates was of rede colour, & of competent stature hore hedeed, and wele facedy, demure of speche, a grete studyer and loker vpon the erthe. audy whan he spake he waggedy his litil fynger, he lyued four score. ij. yeres, & was written in his seale, pacience & goody byleue in gody maketh aman victorious, Ande was wrytten in his girdel, hauing respect and consideracion to thende of euery thing causeth the saluaciou of the soule & of the body, he establisshedy lawes whiche were sent into the Eest, West, South, & North, and all was gouernedy by them. ¶ Andy saidy the first thing that thou shuld fire thy wyl in is to kepe dyuyne Justice & to applye thy wil to the same, andy not to do sacrefices nor no iniuste thinges nor to swere no false othes, Andy saidy, right as a man is heledy of his sekenesse, by vertue of a medycine, right so is an euyll man heledy of his malice by vertue of the lawe ¶ Andy said to his disciples I am a tilman, and vertues ben the sedes, andy study is the water that moisteth them ¶ Wherfore yf the sedes be not clene. nor the water sufufficient, what someuer be sowen profiteth litil And said one ought to merueile at him that forgeteth the perpetuall goodenesse of the other worlde, for the goodes of this worlde that is not durable ¶ Andy saidy. the wele disposedy soule loueth to do wele. andy the euyl disposedy soule loueth to do harme Andy saidy the goode soule graffeth godenesse andy

the fruyt ther of is saluacion And the euil disposedꝫ graf
feth vices, andꝫ the fruyt therof is dāpnacion. And said
the goode saule is knowen by that she receyued gladly
trouth ⁊ the euil saule by that she receyueth gladly lesinges
¶ Andꝫ saide that when apersonne dowteth in dowtefull
thingis and is stedfast in thoos that been open and euident
to the eye, it is signe that he is of good vnderstandingꝫ
¶ Andꝫ saidꝫ that the saules of them that ben good, been
sorowfull of the werkis of them that been euill ¶ And said
the man that foloweth couetise leseth him self endelesly, ⁊
at the last is al dishonoured And whoo that hates it geteth
ynough, ⁊ at the ende is right wele worshipped Andꝫ saidꝫ
that the goode saule saueth him self. ⁊ other ben sauedꝫ by
him ¶ Andꝫ saidꝫ the saule knoweth all thinges ⁊ than
he that knoweth his saule, knowyth euery thingꝫ. ⁊ he that
knoweth not his saule, knoweth noo thingꝫ Andꝫ said he
that is keytif to him self, he is more keytif to another ⁊ he
that is liberall to him self/is cōmonely liberall to another
¶ Andꝫ saidꝫ litil techingꝫ suffiseth to the goode saule, ⁊ to
the euill saule moche techingꝫ may not a vaile Andꝫ saide
that. vj. maner of men be/that neuer be out of angre, that
is to witte, the first is he that may not forgete his trouble
the. ij. an enuious man that dwelleth with folkis newly
enrichyd. the. iij. he that dwelleth in aplace. where another
hath thriuen ⁊ he can finde no prouffit there. the. iiij. a riche
man fallen in pouerte. the. v. he that enforceth him self to
com to the state that is not bylonging to him to haue And
the. vj. he that hath dwellith with a wyeseman, andꝫ hath
noo thing lernedꝫ of hym. Andꝫ saidꝫ who so payneth hym

self to shewe doctryne to aman of euyll courage, resembleth to him, that woll maistrie a strong hors/ Whiche if he yeue him not a strong bitte with a corbe, he shal neuer con gouerne him And saide to moche hauntingh felisship engēdreth no grete loue bitwene them/ & absteynyng frō them causeth ennemytees, & than it is best to dele therin moderately And said he that doth goode is better than the goode. & he that doth euill, is wors than the euill And saide science is hadh by diligence of men, but discrecion cometh of godh And said wysdom is the leche of the lawe, & moneye is the sekenesse & when the leche may not hele him self, howe shulde he hele a nother And saide thou maist not be perfyttely good if thou hatest thyn ennemy, what shalt thou be than if thou hateste thy frende. And said this world may be likenedh to a wayful of thistles in a manere hidde, wher a man is prykked that ētreth in it, & if he aspie them he wol beware of it, & said he that loueth the worlde, hath but labour, & he that hateth it hath rest ¶ And said he is right simple that is certayn to departe from this worlde, & besieth him to make in hit his bildingis ¶ And said thys worlde is like a light brēning fyre, wherof alitil is goode to kyndylle his light to shewe him the wey, & he that taketh to moche therof may lightely bren hem self with all And said he that setteth all his mynde in this worlde, leseth his soule, & he that thinketh on his soule hateth this worlde And said he that loueth thys worlde may not fayle to fall in one of these. ij. inconuenientis or both, that is to say, other to displease our lord godh or ellis to be enuiedh at of myghtier men then he is And said aman that seketh to haue ennemyes seketh his distructiō &

he that hath many enuyers & ennemyes is in the danger of
euil fortune ¶ Andy saide this worlde is but a passage in
to the other worlde, andy ther fore. he that purueieth him of
thingis necessarie, for that passage, is the surer for al pills
¶ Andy saide trouble not thy self gretly, with wordely ac
quisicions, but resemble the birddes of the skye whiche in the
mornyng seke but their refectiō for that day & semblaby the
wilde bestes that cōme oute of the monteynes for to seke
their fode, andy at nyght repeire home ayen ¶ Andy saydy
the errour is knowen in the ende to be euill and that that is
goode is the more clerly seen after, ther by Plato toke upon
him to go in a voyage and desiredy to knowe of Socrates
howe he shuldy gouerne him self ther in andy he saide dowte
the of thoos, that thou knowest, & beware of thoos that thou
knowes not, & go not by nyght, ete noon herbes that thou
knowest not, & loke that thou kepe the high weye, though it
be the lenger entende not to chastise him that is out of alle
reason, for thou shalt make hym ther by thin enemy Andy
sayde lye not with a woman withoute necessite constrayn
the ¶ Andy saide two thynges be laudable, that is for to
saye, lawe andy sapience, lawe kepeth right wysnysse, andy
sapience causith goody condicions. Socrates acompaniedy
him self with a riche man. andy they mette theues in an
hygh waye, the riche man saidy It were dañgerous to me
if they knowe me ¶ Andy socrates saidy It were the better
for me, If y were knowen by them ¶ Andy saidy a wyse
man ought to vse hys dayes in one of these two maneres
that is to seye. in that that may cause hym to haue
Joye in thys worldy andy in the other. or in that, that

may cause him to haue goode name in this worlde And sai
de this worlde is delectacion of an houre, & sorowe of many
daies, & the other worlde is grete reste & long ioye And said
Whosomeuer teche the one worde of sapience doth the more
goode, than if he gafe the of his golde, And saide swere not
by our lorde, for no maner of lucre al be it thy cause be true
for som wol thinke thou forswerest thy self And said take
hede howe thou yeuest thy yeftes, for som sīple folkes yeue to
the vnnedy, & refuse hit to thoos that haue nede And said
If thou wilt wynne a frende, speke goodꝫ of him for goode
speche engendreth loue, & euill speche engendreth hateredꝫ
And said a kyng ought to put from him al euil disposed
ꝑsones for the harme that they of his cōpanye do is reputed
his dede, And said he that erreth & knoweth hit, & after re-
penteth him therof hath deseruidꝫ pardon And said he that
medleth to correct euery man causeth the moost part to hate
him. And said to a man that hadde reprouedꝫ his linage
If I be the worse for my linage as thou sayest thy linage
is the worse for the ¶ And said he that seketh the delices of
this worlde is like vnto him that seketh to drink zarab we
nyng it were water & renneth to drinke it till he be wery, &
whan he cometh to hit, he findeth no thing & than he is more
thristy than he was before, for zarab is a myst in a medew/
Whiche at somtime by reflection of the sōne semeth a water
& is none in dede And said a man hath neuer perfyte reste
& ioye in thys worldꝫ for he can not al waye perseuere in
delectacion & possesse his winning & oft hath trouble & ang-
wysshe, aswele forlosse of his frendis as otherwyse. And
said the loue of thys worldꝫ stoppeth mannes erres, from

heringꝫ sapience, ⁊ blynfildeth the eyen from seingꝫ trouth. ⁊ hit causeth also aman to be enuiedꝫ ⁊ kepeth him from doyngꝫ goode dedis And saide he that loueth ⁊ vseth trouth hath moo ⁊ greter seruauntis than a kyngꝫ Andꝫ saide he is not free that byndeth him to another Andꝫ saidꝫ afferme no thingꝫ, til thou knowe the trouth nor do no thyngꝫ. but it be couenable nor begīne no thing, but yf thou se howe to bringe it to goode conclusion, Ther was a riche man saide to him, O socrates why art thou so poure, To whom he ansuerdꝫ If thou knowest what is pouerte. thou woltdeste haue more sorwe of thy pouerte than of myn ¶ Andꝫ saydꝫ It is a grete merueile to se a wyseman angry. Andꝫ sayd the deth is a thingꝫ that may not be eschewedꝫ ⁊ ther ought none to drede hit/but suche as haue comittedꝫ grete inquite and don litil iustice, wherfore they shulde drede dampnacion for their demerites after their deth ¶ Andꝫ said goodꝫ deth is not to be dispisedꝫ, but to be magnificdꝫ ⁊ preysedꝫ for it makith trā/mutacion from the worlde of vnclennesse andꝫ shame to the worldꝫ of worship. from the worldꝫ not durable to the worlde perpetuel, from the worldꝫ of folie and vanites to the worldꝫ of sapience reason andꝫ trouth ¶ Andꝫ fro the worlde of traueile andꝫ peyne to the worlde of consolacion andꝫ reste ¶ Andꝫ saidꝫ, It is merueile of him that dowteth to dye, and doth thinges contrari to his saluacion Andꝫ saidꝫ. deth is lyffe to him that knoweth to haue ioye after it ¶ Andꝫ said he that liueth wele shal dye wele And said better it is worshipfull deth than shamefull lyfe Andꝫ saidꝫ deth is the rest of couetous people for the lenger they lyue the more multiplie their couetises. ⁊ so deth is they

more couẽable for them, than lyf, for the deth of euil people is the wele and surete of the goodꝫ Because they shall do nomore synne nor hurt to the people ¶ Andꝫ saidꝫ the lyf Jugeth inderectely amongis the dede ¶ Andꝫ saidꝫ, one ought not to wepe for him that is slayne with out cause, but for him that hath slayne him, for he that sleeth vniustely, dampneth him self. ¶ Andꝫ saidꝫ he that dredeth eny thingꝫ, ought to his power to be ware therof ¶ Also he that dowteth to haue peines for his synnes after his deth ought so to dele, that he may escheue that parell ¶ Andꝫ said whan thou wolt do eny thing loke for what occasion hit is Andꝫ if thou seest the ende therof goode, haste the conclusion, and ellis resiste thy wil ¶ And saide bettir is to aman to liue harde, than to borowe of him that reputeth his litil lones & yeftes to be grete, & withoute cause wol think aman to be in his danger ¶ Andꝫ saide take in no preisyng the lone or yeft of him that hath disworshipped the for the dishonour & shame therof is more than the wynning He loued alwey to lerne, wherof som rebuked him, to whom he said, the grettest shame, that can come to an olde man is to be ignorãt, he fõde a yong man that hadde folisshly spent & wasted his substãce & was broght to suche pouerte, that he was feyn to ete olyues, to whom he saide if the olyues hadde be as goode to the at the begynnyngꝫ, as they be nowe, thou shuldest haue hadde yet largely of thy goodes ¶ Andꝫ saide ther is noo difference bitwix agrete teller of tydyngis, andꝫ a lyer ¶ Andꝫ saidꝫ the noblest thingꝫ that children may lerne is science, for therby they eschewe to do euill werkis ¶ Andꝫ saidꝫ the gretest wynnyngꝫ that aman may haue, is to gete

atrue frēde, he herde aman say that one was surer in kepinge his tunge, than in moche speking, for in moche lāgage one may lightli erre. To whom he said one ought not to vnder stande that in them that speke wele. And said the proffit of silence is lesse than the prouffit of speche, & the harme of spe che is more, than the harme of silence. And saide one may knowe a wyseman by harkēyng & holding his tūge, & amā may knowe a fole by his moche clateryng And said he that wol not holde his peas til he be cōstreyned is to blame & he that wil holde his peas til he be boden speke is to be preysed And said It is an ignorant thinge to dispute in thinges that may not be vnderstande. & saide the meane is best in all thinges And said moche rēnyng maketh moche we: rinesse. & saide if the witte of a man ouer maistrie not his frailte, he shal sone be ouercome & brought to nought And said he is akest that can not discerne the good frō the euill And said he is a good frēde that doth the good, & a myghty frēde, that defendeth the from harme, he wrote vnto a king re conforting him whan his sone was dede in this maner, god made this worlde an hous of delectacion & reward & the trou bles in this worlde causen remuneracion in the other And said no man ought to repute him self wyse And said this worlde geueth exemple to thoos that abyde by thaim þ depart And said the losse of sōme is lernīg to other. And said he that trusteth in this worlde is deceiued, & he that is suspecti ous is in grete sorw One of his disciples gafe him a gyf te & he was troubled with al It was axed him why he reioy sed it nat he said the receipcion of this gifte hath procured his worship & put me in his dāger And said he to thy fader

andꝫ to thy moder, as thou wilt thy children ben to the
Andꝫ saide be not to angry nor to wrathfull, for that is the
werke of a fole Andꝫ said one ought to haue shame to spe
ke that he hath shame to do ¶ And saide refrayne the from
vices in thy youth ⁊ it shalbe the feirest garment, that thou
maiest were ¶ Andꝫ saide gouerne the so to thy power, that
noman say harme of the, albe it, it were lesynges, for all
men knowe not the trouth, ⁊ yet they haue eeres, plato desi-
redꝫ him to answere in .iij. thingis ⁊ he wold be his disciple
the first was what maner of men one ought to haue moost
pite of. the .ij. wher fore som mennis wirkis preue not, the
iij. howe aman shulde do to haue retribucione of our lordꝫ
The first he answered that aman ought to haue pite in .iij
wieses that is to seye of agood man in the hādis of ashrewe
for he hath ther but al sorowe, ⁊ of a wieseman in the gouer
naūce of a foole which is to him grete heuynesse ⁊ a liberal
mā in the subiection of a kaytif for he hath therby grete tri
bulaciō The ij. their werkis preue nat that haue goode cōn
seil, ⁊ werke not ther after, ⁊ haue richesse ⁊ wil not dispen
de hit for their nede The .iij. is the goode retribucion, that o-
ne receyueth of our lord god cōmeth to be entierly obeissāt
vnto hym, ⁊ absteine him from synne. ⁊ whan plato was
thus answered, he becam his disciple al his lyf And the sai
de socrates seide dispreise thy bodeli deth ⁊ it shalbe the lyf of
thy saule, folowe Justice ⁊ thou shalt be saued. And said a-
wiesemā resteth ⁊ deliteth him whan he findeth trouth And
saide awiesemā ought to speke with an ignorāt as the phi
sicien doth with his pacient ¶ Andꝫ saide he that taketh his
pleasance in thys world must nedis falle in one of these .ij

causes that is to say other to lakke, that he coueteth or to le-
se that he hath wonne with grete payne ¶ And̄y said to one
of his disciples. suffise the to ete that wille take awaye thy
hungere. & drynche that wil stanche thy thurst remēbring
wele thy soule. & folowe goode werkis, lerne sapience of the
moost wysemen that be in thy dayes, eschewe the ginnes that
women set to take men with al. for they be hīdrers of sapy-
ence, And̄y said he that loueth this world is like to him that
entreth in to the see for if he escape the perels of the same
mē wol seye he is fortunat. & if he be perissshed they wol sey he
is wilfully disceyued. And̄y said man hath power ouer his
wordis' til they be spokē. & whan he hath ones vttered them
he hath no power ouer hem. And̄y saide he that hath no power
to refreyne his tonge hath no myght to resist all his other
delectacīōs, And̄ said silence & speche is goode in diuers wy
ses & places And̄y said if a man be moche herde speke. one
may knowe if he be discrete or not & if he holde his peas or
speke litil. one wil the rather deme he be wyse And̄y sayd
whan a man speketh he ought to considere what he wil seye
for better it is he cōsidere. than another shold. And̄y said to
one of his disciples whan thou wilt speke. speke auisely
or hold thy peas. and said he that holdeth his peas or speketh
litil lerneth atte speche of other, & if he speke, other lerne at
his wordes One axed̄y him what was a goode purchasse. he
answerd that/that groweth in the spēding therof. And̄ said
drōkenship vndoth amā/& said one ought not to axe cōsei
le of him ꝑ hath his herte al sette to the world for his aduis
shalle but after his pleasāce, & said good cōseil sheweth of
ten the ende of the werke, ther was a womā ꝑ called him old

andꝫ said his face was right foule To whom he answeredꝫ thou art so derke ⁊ so troublous amyrour that my beawte can not be perceyued therin ¶ Andꝫ said he is discrete that kepeth wele his secretes, ⁊ he is not wyse that discouers them And said aman ought to kepe secrete that he is desired to kepe, ⁊ he is more to preise that kepeth that thingꝫ secrete whiche he is not desireth to kepe ¶ Andꝫ said if thou can not kepe thyn owñ secretes, moche lesse woll he kepe hit, to whom thou hast told hit to. one axed hym why a wiese man wil desire to haue counsaile. he seyde leste his wyll be in eny wyse medledꝫ with his witte ¶ Andꝫ saidꝫ he that is of goodꝫ condicion is of good and sure lyf, and is beloued of good people andꝫ he that is of euill condicions is euyn the cõtrary. Andꝫ saide to one of his disciples, truste not thys worlde. for it paieth neuer that it promitteth ¶ Andꝫ said acustume you to be content with litil. for ye shal fynde hit for the best. andꝫ that shall come vnto you, repute it not for litil, for it may encresse, ⁊ multiplie, but seke to wynne frendes in very loue shewyng them noo signe of hate. and one axed him what differẽce was betwene trouth and lesingis, he saidꝫ as moche as is bewene the eere andꝫ the eye ¶ Andꝫ said he that desireth to haue more than suffisaũce hath that proffiteth him noo thyng ¶ Andꝫ saidꝫ to one of his disciples, trust not in the tyme. for it faileth Incõtinẽt to him that trustith ther to ¶ Andꝫ said ware thou be not disceyued by thy beaute, and by thy youth. nor by the helth of thy body for thende of thy helth shalbe sekenesse. ⁊ the ende of they sekenesse shalbe deth ⁊ thou maist not escheue the diseases of this world, ther was neuer Joie withoute sorwe

nor neuer light Without derkenesse. nor neuer rest Without labour nor assemble Without departing Andy said. like as the fortune of thys Worlde. shal make thy reioysing vpon thim enemy right so may it make thim ennemy haue reioysing vpon the. ¶ Andy said he that stablissheth. & setteth him self in couenable place. is the more sure for the perils of this Worlde ¶ Andy saide. he that is fulfilled With the loue of this Worlde disposeth hym to. iij. thinges. that is to saye. first to pouerte. for he shall neuer atteyn to the richesse that he desireth. Secundely. to suffre payne. thirdely to besynesse. Without expedicion ¶ Andy said telle neuer thy conseyle to him that is angry When one praieth him to kepe it secrete. One axed him What he had Wonne by his science he said I am as a man sittyng on the see syde & biholding the simple folkes Wraped in the Walles of the see ¶ Andy said grete fredom growith by seruice. for the more one serueth the more fre he becometh. ¶ Andy said. he that Wil Wynne frendes lete him loke first yf he can refrayne them from couetise. & if he can. rest than With them & ellis sone to departe Andy said if thou be not couetous. thou may rest in euery place And the said socrates had many seynges ayenst Women While is not translated. Andy it Was axede of him to What science it Was best to sette his childe to scole. he answerde. to lerne that. that is bothe proffitable in this Worlde & the other. one axed him When he begane to be Wyse & vertuous he answerd. When first I refreined my self Wil Andy saide When a man is so diligent to lerne. & loueth so Wele science that he taketh non hede of preysing nor dispreising for the lowe therof. than is he Wyse It Was tolde him that ther hadde no

credence be yeuen to alle his wordes he answered. so that my
wordes haue be good and reasonnable J yeue no grete force
who hath beleuedꝫ them or no ¶ Andꝫ saide. he is good in
the hyest degre of goodenesse. that enforceth him to be good
him self Andꝫ he is in the .ij. degre that enforceth hym to
cause other to be good/and he that rekketh of none of thiese
ij. is to be dispreisedꝫ ¶ Andꝫ saide. to his disciples be not
desirous to haue the goode not durabll. but couette to haue
that is perpetuelly goodꝫ ¶ Andꝫ saide. be not inquisitif
vpon other folkys lest they be inquisitif vpon the. ¶ Andꝫ
saidꝫ put wit andꝫ discrecion afore the in alle thy werkes.
and thou shalt be the better garnysshed whan thou shalt com
to the execucion of the same ¶ Andꝫ saide for bere not to do
goode dedis all be it they be vnknowen There was one dis
preysed his face. to whom he saide it was not in my power to
make my face/and therfore J ought not be blamed if it be
foule/that that J haue power ouer J haue made fair and that
that thou haddest power ouer thou hast soyledꝫ ¶ Andꝫ saidꝫ
be true vnto him that companyeth with the / andꝫ beereth
trouth vnto the. andꝫ thou shalt be the more sure to eschewe
dan̄giers And sayd do to other as thou woldest they shuld
do to the And do to noon other but as thou woldest be doon
to ¶ Andꝫ saide aman ought to be correctedꝫ by experience
andꝫ taught by the mutacion of this worlde And saidꝫ he
is liberall that hath greter delectacion to haue good renoume
than money ¶ And saide pacience is a strongꝫ castell. and
hastynesse engendreth repentaunce ¶ Andꝫ saidꝫ honour is
the fruyte of trouth / andꝫ for thy trouth thy frendes shal
worship the And thy goodenesse shalbe knowen not sparig

to do that, that shalbe prouffitable ¶ Andꝫ saidꝫ, it ought suffise a man to knowe andꝫ vnderstande that, that he seeth dayli fal in this worlde for ther by he may lerne newe scien ces, he ought to be worshippedꝫ that willeth wele to euery man, and he that wol other menns harmes putteth him self in grete perille, but the Juste man resteth in surete ¶ Andꝫ said he that kepeth him self wele is a grete conquerour, and he that settith so litil by him self that he thenketh not on his saule, leseth him silf, he that is pacient doth wele, andꝫ shal not repente him, ⁊ he that holdeth his peas saueth hys daunger ¶ Andꝫ said let thy sedes be goode workes, ⁊ thou shalt gadre flours of Joye andꝫ of gladdenesse ¶ Andꝫ saidꝫ, thou shalt haue rest in the companye of a wyse man ⁊ labour in the companye of a foole ¶ Andꝫ saidꝫ to be satis fiedꝫ with littel is worship/ andꝫ not to be satisfiedꝫ with moche is shame Andꝫ saidꝫ enquere whan thou hast doon eny deffaulte, andꝫ yf thou haue erredꝫ correct thy self andꝫ repent the andꝫ aftir that repentaunce ware thou falle noo more therto, andꝫ loke thou vaunte the not of eny of thy goode dedis ¶ Andꝫ saide he that preiseth him that doth we; le is partener of his goode dedis ¶ Andꝫ saidꝫ accompanye not with him that knoweth not him self ¶ Andꝫ saidꝫ he is in grete reste that refrayneth him fro angre ¶ And said he is wele disposedꝫ that can tempre his delyngꝫ andꝫ his speche ¶ Andꝫ saide take noo shame to here trouth of whom so euere thou herest it, for trouth is so noble that it worship peth thoos that prouoũce it ¶ Andꝫ saidꝫ that thingꝫ that kepeth aman from shame is better than the richesse purchas sedꝫ therby. Andꝫ saidꝫ many men may aperceyue fawtis

in them self. that fynde fawtis in all other. ¶ Andy saydy to a man that fledy venquisshedy from a bataille, thou doost euyll to flee from the honorable deth to the shamefull lyff ¶ Andy saidy he that erreth, or he knowe the trouth, ought the sonner to haue forgeuenesse Andy saidy moche wyne & sapience may not acorde, for they be in maner contrarious Andy said suffisaunce is a castel that kepeth wysemen frō euyll werkis. Andy said if he can not eschewe ire yet kepe it sekret. Andy saide that thing that a foole leseth can neuer be recouerdy, but a wyseman can lese no thingy, There was a foole that blamed him, wherfore one of his felawes axed him leue to auenge him, to whom he said a wyseman yeueth neuer licence to do amysse ¶ And said all thinges be strēg thedy & susteinedy by Justyce, & all thinges be amunysshedy & feblisshedy by Iniustice ¶ Andy saidy all that thou doost may not be kept conseile, al be it, it be nat newe vnderstan den it shal be knowen at somtyme. ¶ Andy said goody re: nomme is bettir than richesse, for richesse woll be loste andy renōme wol laste Sapiēce is a riches that wil neuer faile nor adminysshe ¶ And said, ware the of drōkenship for the wit that is ouercome with wyne, is like the hors that cas: teth his maistre ¶ Andy said take hede of the guydyng of him that thou axes conseile of, if he gouerne him self euill by liklyhede, right so wil he guyde the, for be reason he ought to loue him self better than the. ¶ Andy saide beware thou breke not the lawes that be for the cōmone prouffyt Andy saide pouertee is better than euyl goten richesse. Andy saide amā without sciēce is like a royame without a kyng And saide a kyng ought to take none to his seruice but suche as

he hath preuedy afore goody andy true ¶ Andy saidy he that taketh al men in like condicon, may not make hem al his frendes ¶ And saide, committe all thy causes to god With out eny excepcion ¶ Andy said, repute not thy synnes litil nor magnifye thy goody dedis for thou shalt haue nede of them yf they were more ¶ And said to his disciples, be Ware of thys Worlde & thinke it is a thorny busshe that thou must trede vpon ¶ And said like as thoos that be Wordely Wyse kepe them from angre in the presence of their kyng by as grete reason ought they to be Ware, holde they agre them afore god that is to Vnderstanden in euery place for god is ouer all ¶ Andy said he that is longy or he be angry, is hard er to appease, than he that is lightly Wroth, right as the gre ne Wode is hotter than the other Whan it is wel kyndelyd Ther were brought afore him certayn people Whiche said dy uers Iniures to him, he answeredy, if ye haue eny other ma tere to Wynne of me then thys, do it or ellis holde your peas Ther Was grater reuerēce made to another man than to him Wherfore ony axed him if he hady eny enuie therat he answe red if he hady more sciēce than I, I Wolde haue hadde ēuie at him or ellis not Andy said, sapiēce & goode renōme is not founde but in goode psones Wherfore they be better than the grete richesse that is founde in fooles & euil people, & saidy thy saule ought to thinke wel, & thy body to helpe therto And said that thou oughtest kepe secret in thy corage dis couer it not to euery man And said ony vnto him p̄ salde him in a pouer clothing thys is not Socrates thus pouerly arraied that yaue the lawes to p̄ people of athēs to Whom he answerd, p̄ true lawis not mad by good arrayemēt but by

vertue reason andꝫ science ¶ Andꝫ saidꝫ to his disciples Dyspreyse the deth, andꝫ semblably drede hit ¶ Andꝫ saydꝫ a wyseman ought to knowe what is his soule

Platon is by interpretacion as moche to seye as endedꝫ or fulfilledꝫ & was of grece, by his faders syde he was of the noble esculapius kynnerede & by his moders syde of the kinerēdꝫ of zalon that ordeignedꝫ diuers lawes, as it is abouē saide, he dwelled with socrates the space of /v. yeres, & after the deth of the sayd socrates he vnderstode that in Egipte were certayn of pytagoras disciples to whom he went, & proffytedꝫ moche in lernyngꝫ with them. he retournedꝫ then ayen to Athenes, & there he ordeignedꝫ .ij. scoles & vsedꝫ laudable lyff, in doyng goode werkis helping & nourisshingꝫ the nedy peple And they of Athenes woldꝫ haue made him their lorde. he refused hit vterly for as moche as he knewe them of badde & wikked cōdicions/ & knewe wele that he coude not lightly chauge their disposiciōs, & also he wyste wele if he shuld correcte them like as it appertey ned they wolde serue him as they didꝫ socrates, The sayde plato lyuedꝫ .lxi. yeres a man of goodꝫ discrecion. disposicion, & right pacient, & a grete yeuer of his goodꝫ to pouermen & to strangers & he had many disciples, amōge the whiche .ij. of them after his deth . that is to witte zenocrates & Aristotiles helde the scoles. And the said Platon dide teche his sapience by allegorye, to thentent that hit shulde not be vnderstande but by wytty men, ¶ Andꝫ he lernedꝫ hit of Tymeo andꝫ of socrates, he made .vj. bookis andꝫ preched and taught the people that they shulde yeue graces andꝫ thankes to godꝫ for his goodenesse and mercy and for that

he made them all egall in so moche . that he amay neuer so mighty, his power can no more, than yf he were a poure creature, resiste ayenst deth, semblably he hadde thanke god for the witte that he hath yeuen to man. ¶ Andy saidy ymagyne no thing to be in him, but that, that is nedfull goody andy couenable. ¶ Andy saidy, be not couetous vpon worldly goodes, for god hath ordeygnedy that we shulde haue sufficiaunce in thys worlde. Andy suche sufficiaunce is calledy Sapience, The which ye ought to haue with the drede of god. Which is the keye of goodenesse. Wherby ye may entre andy atteyne to the goode and true richesse of this worldy leuyng to do all thingy that may cause hatteredy andy euill will, for andy ye wist nowe summe thinges that ye loue & preyse, ar euill andy vyle, ye wolde haue them in more hatered than loue. And saide, directe and amende your self, and after labour to correcte other and if ye do not ye shalbe dāpned Andy I telle you, the thing that hath made me moost glade. Is that I haue not sette by golde ne siluer. for if I hadde gadredy grete tresor I shulde haue hade many heuy thoughtes, where I haue nowe Joye & gladenesse. Which encresse daily in me in lernyng wysdom . Andy for to lete you wete, that goldy andy siluer aren not goody. to be ouer moche set by ¶ Ther is summe countre that a littill ouery or vnycorne bone. Is bought for a grete somme of goldy Andy in other places . men take glasses bras andy other suche thinges. for as moche goldy. Andy therfore if it were perfytely good of hit self, hit shulde be egally chosen and louedy ouer alle like as sapience ys chosen andy louedy in euery Cuntre. ¶ Andy saidy. Enquere andy seke to

haue vertues, & ye shalbe saued praise no foule thingis and
blame no thing that is laudable, & trauaile you not for to
wynne thinges, that shal lightly be lost, folowe after your
goodi predecessours arraye you with iustice and clothe you
with chastite, and so ye shalbe happy, & your werkes laudedi
Andi sayde Custoume is a grete thing. And said the wik
kedi werkes dampne and distroye the good as the bitrenes-
se of the aloe tre distroyeth the swettenesse of the hony, And
saidi. A wyseman ought not to think on his lossis, but
ought to kepe wele the remenaunt of his goodi ¶ Andi
saidi he that doth not for his frendis while he may. they
wol leue him whan he shal haue moost nede to them ¶ Andi
saidi that sapience is goodi, for she can not be lost as other
catalles andi wordely goodes maye And it was axed him
wher by awyse man myght be knowen, & he ansuerdi whan
he woll not be wroth of the iniures that ben don vnto him &
reioyseth him not when men preyse hym. ¶ Andi It was
axed of him/howe men might beste be vengedi of their en-
nemyes, he ansuerdi for to be vertuous. andi to do goodi
andi noble dedes ¶ Andi saidi to his disciples. Enforce
you to gete Sciences. by the whiche ye shal dyrecte your
soules Andi do your part for to kepe the lawe in suche wyse
that your maker may be content wyth you ¶ Andi he
sawe a yong man that hadi solde, the lyuelode that was com
to him by succession ¶ Andi he dispendedi it amysse in gre
te dyners andi other mysrewle To whom he saidi the erthe
eteth other men. but thy self eteste the erthe. Andi it was
axedi of him. Why it is That tresour andi science may
not accorde to gyder ¶ Andi he answeredi andi saydi

that one thingꝫ, hool a cōplisshed may not be dyuided Andꝫ
saidꝫ that he that trustes in his fortune. Andꝫ is not som
what besye and diligent to laboure in goode werkis the goo
de resortedꝫ from him, as doth the arowe from the stone that
it hath light vpon And saidꝫ. he that techeth goode to other
andꝫ doth it not him self. Is like to hym that lighteth
a candell to another, andꝫ goth him self darkelingꝫ Andꝫ
saide a kyng ought not to be gretely praysed, that reygneth
onely but vpon his subiectes, but he ought to haue lawde
that reigneth andꝫ hath lordship wpon hys ennemyes
Andꝫ saidꝫ. he that gadereth andꝫ assembleth moche siluer
ought not to be calledꝫ riche, but he that dispendeth it wor-
shipfully andꝫ laudably. Andꝫ som askedꝫ him howe one
might kepe hin from nede, andꝫ he answered if men be riche
let hem lyue temperately, andꝫ sobrely. and if they by pouer
lete hem laboure diligentely. Than som axed him of howe
moche goode aman ought to be content. Andꝫ he answered
to haue so moche as he nededꝫ nat to flatre nor borouwe of
other ¶ Andꝫ saidꝫ to his disciples, whan ye shalbe wery
of studyengꝫ, sporte you in redyng goode stories. ¶ Andꝫ
saydꝫ, that the wyseman ought not to coueite the richesse
of hys frendes. lest he be hatedꝫ andꝫ dyspreysedꝫ therfore
¶ Andꝫ saidꝫ Alitill goodꝫ is a grete thingꝫ yf thou be
content ther with ¶ Andꝫ saidꝫ. it is bettir andꝫ a more
couenable thing to akyng, to remembre and se to the goode
gouernaunce of his people the space of aday, than for to
daunce & sporte him a hole yere. Andꝫ sayd werkis doon by
wysdom causeth knowlege of thingis & them discreteli to dis
cerne, & werkes doon by ignorāce is an vnknowen thingꝫ

tille trouth stable & sette them in their right wey, & workis
doon by lesingis is for to disordre goode thīges & put them
oute of their propre placis ¶ And saide thou shalt neuer be
pacient whyle thou art couetous, And it was asked him
howe he myght haue lerned so moche wysdom, he ansuerd by
cause I haue putte more oylle in my lampe to studie by than
wyn in my cuppe. And it was axed of him what man is
moost couenable to gouerne a towne, And he ansuerd he
that can wele gouerne him self, And it was also axed of
him what man was moost worthy to be called wyse. and
he ansnerd he that taketh moost hede to goode conseile and
casteth moost dowtes ¶ And said that the vessels of golde
be prouedy and knowen by thair sowne, if they be broken
or hoole. soo ar men prouedy and knowen by their speche if
they be wyse or fooles ¶ And it was axed him whiche be
the moost Ignorant men in their dedis, And he saide suche
as werke moost after their owne conseyll, and that obeye
to them self, and for deffault of goode aduisement dispose
hem hardely to do wykkidy dedes And they asked him who
dooth moost wrongy to him self. And he said. he that
meketh him to thoos that he ought not ¶ And saide the
ignorant people Jugeth lightly the fairenesse or the filth
that they se outwarde. & the wyseman Jugeth by that. that
they se of mannes condicions ¶ And said he findeth sapi-
ence that seketh her by the right weye. and many erre by
cause they seke her vnduely and blame her without cause
And said he that is ignorant of good sapience. knoweth
not him self. & he that knoweth not him self is of al igno
rauntis the moost ignoraūt, And he is wyse that knoweth

Ignoraunce. and he that knoweth it not is ignoraunt
¶ And said wrath ledeth shame in a lece. And said The
king resembleth to a grete Ryuere growyng of litil and
smale rennyng watres and therfore if he be swete the litill
shulde be swete, ¶ And if he be salt the litill shulde be salt
¶ And said be wele ware that in bataille thou truste not al
onely in thy strength dispreysing thin naturall witte for
often engin causeth victorie without might, but vnuethe
may men haue victorie by strength withoute vse of natu:
rall polycie. And said wordes without goode effect. is like
a grete watre that drowneth the peple & doth it self no prouf
fyt ¶ And said a suspection man is of euill condicions
and lyueth in sorowe ¶ And said be not wyllyng to vse
eny wordely delectacions/in to the tyme that ye se whether
witte and reason graunte ther to. And if thiese two accorde
thou maiste wele and lightly knowe the fairenesse. and
the filth therof. And in what wyse they varie. and what
difference is betwene hem ¶ And saydn. The Reames
aren somtyme lost by neglygence And somtyme for vsing
to moche Idelnesse & also by to grete trustyng in fortune.
Also whan men entende not to encrese the peple to inhabyte
the lande And Also when werre lasteth long ther in And
saydn. The ende of Indygnacion is to be ashamedn of him
self. ¶ And It was axedn hym howe A wyseman cou:
de be troubledn ¶ And he answeredn. Whan he is com
pelledn to telle the trouth of an vnknowen thyng to him
¶ And saydn. Whan thou shalt se A man of goodn
disposicion. and fulle of perfectyon. thou ought to do
after hym. fore couetise is bothe weke and seke in hym

And said, dispraise not alitill goode thing for it may en-
cresse. And said, blame not nor rebuke aman whan he is
wroth, for than thou mayest not directe him. ¶ And said
be not gladde of the euill fortune of another, for thou kno
west not howe the worlde may tourne ayenst the. ¶ And
sayd stable thy witte bothe at thy right hand and thy left
And thou shalt be fre ¶ And said, ther be thre thinges
that doth me harme to se, that is to saye A riche man fallen
in pouerte, a worshipfull man dispraised, and a wyseman
mokked, and scorned by ignoraunte people ¶ And
said, be not in felisship with the wikked men for, noo goo
de that they can promise the. ¶ And said whan a royaume
is in prosperite, Couetise is bounde to the king, & whan it is
in aduersite, the kyng is bounde to couetise ¶ And said. Co
uete not that thy thing ben hastely don, but desire only that
they be well don And said aman ought to be better contēt
& is more bounde to his prince, for oon fairre worde of hym
than yf other hadde geuen him grete giftis And said. the
gyftes that be yeuen to the goode people, asken retrybucion
& the gyftes that be yeuen to the noghty people, causen them
but to aske more ¶ And said, the wikkidenesse foloweth
after the wikked men, and dispraiseth alle goodenesse.
like as the flye that setteth her vpon corrupt thinges, and
leueth the swete flowres. ¶ And said. haste thou not to
preyse eny thing vnto the tyme, that thou knowest yf it be
worthy, for to be praysed or not ¶ And said that
a wyseman ought not to exalte hym self by fore the vn-
connyng but meke hym and thanke god that it hath
leasepd hym to exalte hym in grace / and put peyne to

bringe hym out of his Ignorance in the waye of rightwy-
seneſſe & corteſie for if he ſhulde rebuke him ſhamefully it
ſhulde be cuelte & to ſtructe him eaſely is courteyſie And
ſaid that .ij. diſputers diſputing & arguyng . for to haue
knowleche of the trouth of a thig haue no cauſe to be wroth
to gidre for their queſtyon falleth to oo concluſion but & if
the one thinketh for to conquere the other , they may haue
lightely hatered to gider. for as moche as ich of them wolle
brīge his felawe to his owne entente & ſo to ſubdue his o-
pynion. And ſaid Whan thou wilt lowe or axe eny thing
of ony man, if it be refuſed the, thou ought to be more aſha
medy of thin aſkyng than he of his refus And ſaid he that
can not nor will gouerne him ſelf is not able to gouerne
many other And ſaid a wyſeman ought to aſke curteyſe
ly & mekely, & with felle wordis like as the leche that dra-
weth more bloode of a man mekely & wythout noyſe than
doth the ſincewolle that prycketh faſter & maketh more noyſe
And ſaid amā of feble courage annoyeth him lightly of
that he loueth And ſaidy enforce thy ſelf to knowe god &
drede him, & pryne the for to knowe thy ſelf & to teche other
and rather to do ſo than to leſy the in thin other daily occu-
pacions And ſaidy Deſire no thingy of gody, but that is
prouffitable but deſire of him the goody that is durable lo-
ue not ſimply the goode lyff here, but principally the goody
ende And ſaid he is vnhappy that cōtinueth in his malice
& thinketh not on his ende ¶ And ſaide relieu not thy
gettyng in thynges that been from the, ne tary not to do
for them that haue don for the, tille they aſke the, the recom-
penſe ¶ And ſaidy, He is not verry wyſe that gladeth or

reioysed him in wordely prosperitees, and is troubled in ad
uersitees ¶ And said the filth of wordely witte is kno-
wen in moche speche ¶ And said first thinke & afterward
speke & than execute, for thinges chaunge lightly ¶ And
said, angre the not sodeynly, for if thou acustume it. it woll
tourne ones to thy harmes ¶ And said. If thou be will
ling to yeue eny thing to eny nedy body. tary not till to mo
rouwe. for thou knowest not what may befall to the. And
yeue to him that may not labour ne gete his liuing And
said be not wyse onely in seyng. but in dedes. for the speche
wasteth in the worldy and the sapience of dedis, is prouffita
ble in the euer lasting worldy. And said, our lordy accep
teth him for noble. that doth goode werkis though he be pea-
sible & of fewe wordes. and reputeth for euill the praieres &
sacrifices that ben doon by euill people ¶ And said, If thou
laboure to doo goode. thou shalt therfore suffre no peyn. for
if thou hast dilectacion to do synne. thy dilectacion shall va
nishe and be none, and thy synne shal abide euer with the
And said. haue in mynde the daye that thou shalbe called
to thy Jugemēt, & thou shalt here nothing & than thy clatte-
ryng toung shalbe still. the thought shal faile the, thyn eyen
shal be derke, and thyn humanite shalbe cōsumed in to the
erthe, and thy witte so corrupt. that thou shalt haue no po-
wer to fele the stenche of thy body. nor howe the wormes
shal suke thy roten kareyn ¶ Also haue in mynde the place
wher thou shalt goo. the lordis and the seruauntis shalbe
alle like in the saydy place. and that ther may nother fren
de ne foo hurt nor helpe the. ¶ And therfore ler-
ne goody sciences and disciplyne. for thou shalt not

knowe whan thy departyng out of thys worldꝫ shalbe andꝫ yet be certayn that a mongis all the yeftes of god, sapience is the moost exellent, she yeueth goodenesse to the good peple & pardonneth to the wikkedꝫ their wikkednesses. thinke & haue in thy mynde cōtinually that thou haste ado, & trust not in eny thingis of thys moeuaeble worldꝫ. be wele ware that thou do no foule dedis. for no delectacion nor wīningis, & be ware that for the variable plaisaūces of thys wikked world thou lese not the ioyfull & euerlastingꝫ blysse ¶ Andꝫ saide loue sapience vnderstande & herken the wysemen, & be obeyssant to thy lorde werke not but in due tyme. & yet take hede howe thou shalt do it, loke that thou say no worde vnconuenient, & be not prowde for no richesses. ne despeire the not for no euyl fortunes be wele disposedꝫ to all peple, & dispray se no man for his mekenesse ¶ Andꝫ said that thou reputeste no vice in thy self, blame not another though he doth it. & thou ought not to desire to be preysedꝫ of vertues that be not in the, ne do no suche thingꝫ that thou woldeste blame or disprayse another if he didꝫ it. Thou must do suche thingis as ben goodꝫ & couenable though they be forboden the Andꝫ saydꝫ A wyseman ought to repute his errour grete & his good dedis litill ¶ Andꝫ said afolye ys to cut the vynes, & take awey the euil branches therof & to leue wythin our self the couetises. & other wikkidnesse. Andꝫ saide like as we kepe our self from the multitude of metes for the helth of our body we ought to by as grete reason to abstein vs from vices, for the saluacion of our soules, And said he that addeth to his gentilnesse noblesse wyth goodꝫ maners andꝫ condicions is worthy to be praysedꝫ ¶ Andꝫ that he

taketh and suffiseth him onely, with the gentilnesse that co
meth to him by hys kynredy, withoute purchassing eny
other vertues. ought not to be called good, nor to be holde
noble ¶ And said, if thou fele thy self more true to the
kyng, than other ben, and that thy wagis ben like to thei-
res or lesse, yet thou ought not to compleyne therof, for thin
ar lasting, and so ar not theires ¶ And said, If eny ha-
ue enuie at the, and by enuie saith euill of the, Sette not
therby, and thou shalt haue peas with hym, for he seketh
not but for to haue noyse with the And said men ought
to kepe wele their halidayes, that is to witte principally from
euill doyng ¶ And said. the more that thou art exalted
in high astate the more thou ought to be mekte and curtei-
se to the people to the ende, that their loue may abyde with
the, yf eny thing shuldy befall the. other wyse than wele
¶ And said onneth may aman kepe the loue of his fren
des. if he wol correct him rudely of his faultes ¶ And
said a wyseman ought for to chese goode men to be his ser
uauntes, like as men chese the goode grounde for to la-
bour hit.

ARistotle by interp̄tacion in grekes tōge, is fulfil
ledy or complete of goodenesse. And he was sone
to Nichomacus. the whiche was right connyng
in fisike and a good fisicien, & was boren in the Towne of
Stagree. and he was of the kinredy both by his fadirs sy-
de, and by his modirs syde of Esculapius of the whiche he
re byfor hath bemade mencion for he was in hys tyme the
moost excellent. And the best of al the grekes, and whan
the sayde aristotle was. viij. yeres of age hys fadyr put

him in the cite of Athenes that than was called the Cyte of Wysedom, and there he lerned Gramare Retorike and other bookes of poetrie. And therin he studyed the space of .ix. yeres prouffytingly greteli therin ¶ And in thoos dayes men sette moche store by the forsayde sciences and was their opynion that it was the ladore to go vp in to all other sciẽces And certayn other wyse men at the same tyme as Pytagoras and pytoras and dyuers other reputed and held the sayd sciences for no sciences and did but mocke and scorne theim, that lerned them Saying that such science as Gramare Retorik and poetrye, were not conuenable to come to eny Wysedom And that Gramare is not but for to teche the children. Poetrye but for to telle fables and to make lesynges, Retorike for to speke faire and in termes. And Whan Aristotle herde this Wordes he had grete mezueyle therof and was gretely agreued Wyth such as held the same opynyon. And strengthe him after his poWer to susteyne alle maner of Gramaryens the poetes and also the Retoriciens And said pleynly that Sapience can not excuse her of the said Saiences for Reason is an Instrument of Wytte. as It apereth openly. that knoWyng of eny thing is to vse of Reason, and thys prerogatiue. Whiche god hath yeuen to men is right noble and Worthy. to thentente that amongis the men he shuld be holden for the mooste Noble and mooste Wyse that mooste vseth reason ¶ And that better and more conenably receyueth in his herte thynges. ¶ And telleth hem in place. and tyme conenable. ¶ And for as moche as Sapyence is mooste noble of alle other thynges

she ought to be declared by the best rayson and couenable
manere and by the moost pleasannt and short wordes that
can be doon without errour or letting the sentence for if the
reason be spoken imparfeitely the name of wisdom ys loste
therby, and so is the speker in fawte And so the herers re-
sten in dowte of the sentence ¶ And after that aristoteles
cowde the sciences abouen said he lerned of plato in aplace
Called Epidemie Ethikes ande the .iiij. sciences theologi
kes, and at that tyme he was .xvij. yeres of age, and whan
plato went the secōd tyme into Cecile, he left Aristotiles in
his place in the said towne of Epidemie, In the whiche he
taught the sciences and lerned than after the deth of plato
the kyng phelipe of macedoyne sent for aristotiles whiche
went to him in macedoyne and ther dwelled with him du
ring his lyf teching contynnaly the said sciences and af
tir the deth of kyng phelippe Reignedy his sone Alexandre
the grete And whan, Alexandre departed from macedoy-
ne for to go into the Countre and region of dayse thoo re-
tournedy Aristotiles to athenes and there he dwelled .x.
yeres studyng til that he becam asouuerain clerk, & apreest
accused him by enuie to the Citezeins telling hem that he
worshipped not their ydolles like as other people dide at
that tyme wherof aristotiles was aduertised and hastyly
departed fro Athenes and went into that towne of setagire
where he was borne fering that they of Athenes wold ha-
ue don to him as they dide to socrates if he hadde dwelled
lenger with theym ¶ And he ordeined aplace in setagire
where he helde and kept the scoles yeuing many good in
structions to the people. And occupied the tyme in good

dedes. ¶ And dede grete almesdedis to pure people, and
maried many pouer childrey that wer fadir and modir lees
and he taught kenygnely alle tho that wolde studye what
astat or nacion that euer they were of, and ediffied & bilded
nelle ayen the said Cite of stagier and therin ordeigned
lalwes, and yaue instructions to kyngis and princis whi
che they toke and kepte right reuerentely, and after he
dyde in the age of .lxiij. yeres, they of Stagire toke his bo
nys and right worshipfully put hem in a shryne wher they
held their counseile for his grete witte, and also for the gre
te and feruent loue that they hadde to him, and as often
tymes that they hadde ado eny grete matere for to haue the de
claracion therof, the men whiche were of counseile wolde go
and stande as nygh the saide shryne wher the bonys were
as they wolde for to haue knowlege of the trouth of theyr
matere, and thus they did for to worship him the more, and
their opinyons and verry trust were for only beyng nygh
the saidy shryne their wittes shulde be the bettir and theyr
vnderstandyng more pure and subtill ¶ And the saidy
Aristotill hadde in his tyme many kynges sones that wer
his disciples, and he made in his dayes wele an. C. bookis
of the whiche we haue nowe .xx viij. in logike. viij. in natu
re the booke of Ethik the booke of politik the booke of Me-
thafisike that is named theologike & the bookis of the wit
tes of geometrie, and plato rebukedy him by cause that he
wrotte his sciences in bookis, to whom he saidy in excusing
him that it is athingy knowen and notifiedy ynowe. that
all, tho that loueth, science ought to do nothing that shulde
cause the losse of her And therfore It is goody to compose

and make bookis by the whiche sciēce shalle lerned, & whan
our memorie shal fayle it shalle recouerd by mene of boo-
kis for he that hateth science shal not proffite in hit though
it be so that he se the bookis & biholde hem yet shal he sette not
by it, but depate wote & lesse wyse than he was a fore. & I
haue made and ordeigned my bookis in suche forme that the
wyse men shal lightly & aisely vnderstande hem but the ig-
noraunt men shal haue but litil auayle by hem ¶ And the
said Aristotiles held gladly in his hande an Instrument
of the sciēce of the steres ¶ And saide to kyng Alexander
he that hath in this worlde good & laudable name & the grace
of godes ought to aske ne desire non other thing And saide
thus to him, directe thy self first for yf thou be not iuste ho-
we maist thou wele directe thy people. & yf thou be in errour
thou canst neuer gouerne hem wele, for a pouer mā can not
make another riche, he that is dis worshipped can not wor-
shipp another, he that is right feble may not helpe another
& so may not goodely ne wele eny man directe another, but
if he directe him self first. And therfore if thou woll take
of the filthes from other, clense thy self first, or ellis thou
shalt be as the leche that is seke & can not hele him self and
trauaileth to hele other that haue the same sekenesse ¶ And
sayd Jt is a grete auancement to the people to haue a right
wys kyng ¶ And Jt is a grete corrupcion vnto them
to haue a corrupt and myscruled kyng ¶ And saide kepe
the fro couetise for thou oughtest to thynk and remembre
wele that Jt is not laudable thyng to haue richesses in
thys worlde. and shaue in the other seyng that this worl
de is no more but onely abaytyng place for to go to the

other worlde. ¶ And saidꝫ, If thou wol be riche suffise the with suche as thou hast, for he that hath not suffisaunce can neuer be riche what goodes that euer he hath ¶ And saydꝫ If it were so that by euill doyng It shulde fortune the to haue som good, & by wele doyngꝫ to haue som harme, yet eschewe the euill orellis thou shalt be deceyued atte last & euir do wele & atte last thou shalt be remuneredꝫ therfore And said suche thingꝫ as thou praysis vpon thy self blame it not vpon another. and do nothing to other, but as thou woldest it wer don to the, refrayn thyn owne wille, & hate not other men, be not enuious, andꝫ haue him not in Indignacion that hath offenseth the, for no man can somtyme eschewe errour, be not couetous, for couetise lettith the mānes reason & taketh aweye the knowlege of trouth, do not vncouenable werkis, take compaynie with wyse men and studie in their bookis, fle lesinges, for the lyers lyeth not but for vnknowingꝫ of reason & of her saules, the lest harme that can fall to alyer, is that noo man bileueth him of nothingꝫ that he saith, neuertheles aman may bettir be ware of a theffe than of alyer ¶ Andꝫ saidꝫ the hertis of goodꝫ people accorden togiders, like as renning watre with the watre of the see. & the hertis of euil people can not lightly accorde, al be it that thei be togidres, as the vnreasonable bestes that playe & lepe togidre & sodaynly falle to fighting ¶ Andꝫ said, ordeigne that your offices and auctoritees ben yeuen to them that loueth & foloweth trouth & right wysnes andꝫ cause them to haue rigorous peynes ẏ ben harmedoers & loueth falshode & decepcion And said, If ye haue dowte in eny thing counseile you to wysemē & if thei dispraise you therof be ye neu wroth

therfore, andꝫ yf aman hath som vice ꝛ beside that hath ma-
ny vertues ye ought not therfore to lete to aske him cõseile
Andꝫ said many man shal both lette and trouble them that
can not helpe hym Andꝫ saide Justice is a mesure the whi
che godꝫ hath ordeignedꝫ vpon the erthe by the whiche the fe
ble is defendedꝫ from the myghty, andꝫ the true from the vn
true ¶ Andꝫ saide the wyseman knoweth what ignorance
is, in asmoche as somtyme he hath ben ignorant but the ig-
norant was neuer wyse ꝛ therfore he knoweth not what is
wysedom ¶ Andꝫ said to Alexandre, ther be may litil besi-
nesses in thy Royame ꝛ many grete ꝛ generall ꝛ if thou ye
ue pouer to eny persone vpon the grete, ꝛ thy self to occupie
the litil thou shalt wele witte ꝛ perceyue that grete domage
shal therby fal to the in tyme comyng, if it falle not sonner
And said liberalite is to yeue to nedi peple or to him ꝑ hath
deseruedꝫ it, so that the gift be after the possibilite of the ye-
uer for he that yeueth ouer reason ought to be called a was-
ter ꝛ not liberal, And said sapiẽce is the defense of the soule
ꝛ myrrour of reason wherfore he is right blessid ꝑ traueil-
leth to hane her for she is the fõdemẽt ꝛ the roote of al noble
dedes ꝛ laudable thingis ꝛ by her we may winne the good en
de and kepe vs from peyne euerlastyng, And said O alex
andre if thou vse thy pouoir andꝫ lordship other wyse than
thou oughtest to do, thou shalt be enuiedꝫ, of enuie shal com
lesingis, of lesingis shal com Iniustice ꝛ ennemytee, of In
iustice andꝫ ennemyte shal com bataile, and by batayll the
lawe shalbe perisshedꝫ, the people hurt, andꝫ thy possessions
lost ¶ But yf thou vse thy lordship as thou oughteste
to do, trouth shall encresse in thy Royaume, of trouth

shall come Justice, of Justice loue, of loue grete yeftis, & su retie by the Whiche, the lawe, the people and thy goody shal be mayntenyed & encrece. ¶ And said he that maketh his Royaume seruaunt to the lawe shal reigne, & he that taketh & put out the lawe from the royame shal not reigne. And said. A kyng ought to be of goode & strong courage, to re; mēbre Wele the ende of the Werkis, & to be courtoys & fre, & to refrayn his Wrath Wher it apparteigneth and shewe hit Where it needeth, to kepe him from couetise, to be true to go; uerne him as nygh as he may after his good predecessours to yeue to his men as they haue deserued, to deffende & kepe the lawe & the feith. & euir to do Wele after his might, & yf the strength of his body faile him thenne to kepe the might of his corage, by the Whiche he shalbe the more assured in al his nedis. And said the kyng that gouerneth him & his waume Wele by his Wysdom Is Worthy to be greetly praised & lauded. ¶ And said to Alexander, seche to Wynne the ri; chesses that be not trāsitories, the lyf that is not moeuable the kingdō that can not be taken aweye from the, & the euer lasting Joye, & be piteful but not somoche that thou stāde in daungir therby, do pugnicion & Justice to thaim that haue deserued it Without delay trauaille the to fortiffie the lawe for in that is the loue & drede of god. & Whan thou shalt be cōpelled to take vēgeaunse of thyn ēnemy put it not ouer til another daye for the fortune, & cōdicions of this Worlde moeue & chaunge oftētymes sodaynely. ¶ And said thou ought not to hate him that saith the sothe nor to chide him that kepeth the feithe but he that shal do cōtrarie to the feith be thou his ēnemy With al the pouer of thy reame, and said

It is bettir that thou correcte thy self and amende the after the exemple of thy predecessours, than thy successours shulde amende him aftir the exemple of the. ¶ And said worshippe the goode men & therby thou shalt haue the loue of the people and sette not all thy will in this world in the whiche thou maist not long abyde. And said worshippe sapience & fortiffie it by good maistris disciples & scolers, worship hem paye for their expencis & kepe hem of thy householde. aftir that thou shalt se they shalbe prouffited & sped in the science And thou shalt fynde that grete prouffit & worship shal come to the therfore ¶ And said he is of bygge & strong corage of good discrecion & laudable feith, that bereth pacientely all his aduersitees for a man can not be knowen in his prosperite. ¶ And said thou ought to thinke that the wekest of alle thyn ennemyes is stronger than thy selfe ¶ And said thou ought to cherisshe thy knyghtis & thy yomanry, & to haue hem in as grete loue in tyme of peas as in tyme of werre, for if thou sette litill by them in tyme of peas, they shal forsake the whan thou shalt haue more nede of hem. And said the grettest prouffit that thou canst do in thy royame is to take aweye the wikkid peple, & to rewarde the goode. And said aman is of euyl cōdiciou that taketh no hede but to the vices & fawtes of other in disprey-sing of them ¶ And said worshipful deth is bettir than shameful lyf. And said the sapience of a man of lowe degre is worship & the folie of him ꝑ is of high degre is ashame & auarice is the thīg that taketh awey the name of gentilnesse. And said the good prīce ought to gouerne the peple as his good predecessours haue don & to loue & cherisshe the good

andꝫ true peple more than his tresour or other wordely goo
des, and to delite him in that, that he hath right wysly, andꝫ
not wrougfully ¶ Andꝫ said no man ought to be ashamed
to do Justice, for if the kyng be not iusticial he is not knig
but he is violent and rapax ¶ Andꝫ saidꝫ the wikkid men
obeye for drede, andꝫ the goode for theire goodenesse ¶ And
saidꝫ men ought to do wele to the goodꝫ people & to chastise
the wikkidꝫ by rigour. ¶ And said wrath ought not to be
to sharp ne to swete, andꝫ he wrotte an epistyll to Alexādre
that the kynges been worshippedꝫ for. iij. thinges that is to
witte for instruction of goodꝫ lawes, for conquestes of lan
des & regions and for to peoplishe & distroye desertes & wil
dernessis, and he wrotte also to alexandre that he shulde not
be willingꝫ to correcte all mēnes fawtes to rigcrousely for
it lieth not entierly in mannes pouer to kepe him from do:
ing euil & therfore it is good somtyme to foryeue errours
& if it be so that of nede pugnicion must be don, men ought
to shewe that thei do it by cōpulsion to amende & pugnisshe
the errours & not in manere nor by weye of vēgeaūce, & he
sawe a man that hadde his handꝫ smytten of for thefte that
he had don And he said for asmoche as that man had taken
from other suche as was not his owne men haue taken frō
him that, that was his. & said thou maist not so wele cause
thy peple to loue the as to cherisshe hem & shewe hem right
wysenesse, & if thou doost the contrary though thou hast the
lordship of their bodies thou hast not the lordship of their her
tis ne of their courages, & that shalt thou finde whan thou
callest vpon their seruise at thy nede wherfore it is a grete
dāgier for aking to do iniurie & do make his peple hate him

And said he is right happy that can chastise him self takīg
exemple by other, And said fortifie your soules with goode
dedes & departe you from couetises which distroyeth the feble
corages ¶ Ther is nothyng that maketh aman lesse to be
sette by, than to preyse and boste him self of his good dedis
And it was axed of him what is the cause that wysemen
wol not be wrothe & eny man wol teche hem. And he ans-
uerd for asmoche as wysemē knowen that sciēce is a right
prouffitable thīg. And said he that wol not nor can not do
wele atte lest ought to kepe him from euil doing And said
to his disciples loke that ye haue. iiij. eeres. ij. for to herkēe
& lerne sciencis & proffitable thingis, & the other, ij. for your
other wordely besinesses ¶ The moost profitable thing to the
world is the deth of the euil peple. And saide a man may
not be so wele knowen, as in grete auctorite. And said in
al thingis the lest quātite is the lighter to bere sauf only in
sciēces. for he ẏ hath moost therof the lightelyce may he bere
it And it was axed of him what was the moost couenable
thīg for a discrete man to haue, And he ansuerd that, that
shulde abide with him if he wer ascapede out of a drowned
ship in the see, And said men ought to loue to lerne the best
of the sciēces as the bees loue the swetest of the floures, & he
had a noble & worshipfull heritage of the which he lete other
haue the gouernance & wold not go theder him self And it
was axed him the cause And he ansuerd that, he that ofte-
nest goth to se his heritagis hath the mo displeasirs. And
said the tonge of a foole is the key of his secret And said
to one that was slowthful & wold not lerne, sithen thou wol
not take the peyne for to lerne. thou shalt haue the peyne to

he lerde & vnconnyng. And said kepe the from the felisship of him that knoweth not him self ¶ Tho that ben dayly enclined & vtterly disposed to vices may not encresse in good ne proffyte in science, And saide if thou woll habandone to thy body alle his wil thou shalt be the worse both in helth & in alle other thinges. and atte last thy soule shalbe dampned therfore. He that is entierly enclined to fornicacion may not be praysed ne come to good ende ¶ And said a mery man wol not lightly be wroth. A liberal man may not wele be enuious, ne a couetous man content with his richesse. And said the man is proued & tryed by his werkis as the gold by the fyer, One of his disciples made to him an euill raport of one of his felawes. to whom he said I wol not beleue thyn euill wordis ayenst thy felawe nor I wol not beleue his euil wordes ayenst the And said like as the rayn may not proffite to the corne that is sawen vpon the drye stones, nomore can studieng auaile to a foole A mannes tonge sheweth his witte or his folie ¶ Experience ought to correcte a man and to helpe hym to liue wele And said sapience maketh richesse to be faier & hydeth pouerte, It was axed of him what was fayer speking. And he answerd to speke litille & laudably & to yeue reasonable answeres, & he wrote thus to alexādre, ye be a noble & mighty kyng & more mighty than ye were & shal encrece yf ye directe & gouerne wele & iustely your peple, and in so doing the people shal obeye you, but if ye be an extorcioner & take all their good from them than ye shalbe lord of the pouer peple & than shall ye be like him that hath leuer gouerne the dom bestis than the mē, ne ther is nothīg so couenable to aking

as to coueyte vnduely the goodes of his peple ¶ And said he that hath alitil of trouth defireth to haue more, And said reason maketh aman to be more souuerain than beestis & he that hath no reason is but a beeste in many thinges the newest is the best, but loue is contrarye, for the elder it is the more it is worth, & one Abrakyn lord of sciences axedy him what thing aman ought to lerne first that seketh sapience, to whom he answerd the gouernement of the saule, In asmoche as she is euerlastingy & more noble without eny comparison than eny thing that we haue ¶ Than they axedy him howe may the saule acquere sapiēce, and he answered as a seke man seketh his fisicien and as ablynde man enquereth of the colours to theym that se hem, andy it was axedy of him, howe asaule might se her self, andy he answeredy the saule that lakketh sapiēce can se nothing as the eyen without light that nether se hem self nor other ¶ And said all manere of thinges haue propertes, andy the properte of discrecion is to chese wele the good from the euill ¶ Andy said the lordshippes wonne by stndy dangiers and peynes andy so kept, ought wele to contynue & prospere And thoos that be lightly wonne & kept in. Joye andy plesaence, comme to alitil prouffit atte last, & we se cōmoneli the townes wherin the inhabitauntes take grete labour be wele maynteynedy andy encresse with grete richesses, andy the townes full of pleasaunce & delices fal to ruyne & distruction ¶ And said hastinesse of speche maketh men to erre ¶ And said I merueille howe he ẏ men lawde without cause accept it & is pleased with all, & he of whom men say euill without cause is angry with al And said loke that thou be not as the bulter

whiche castith the floure & kepeth the brenne ¶ And saide men ought not to take the gouernãce of the peple to a child to him also that can not knowe the nedis of the poure peple to him that is couetous, to him that wil werke withoute deliberacion, ne to him that is vẽgeable And saide ther is no difference bitwix a childe of age & a child of maneres as of condicion what age that euer he be of for the condiciõs of men aren knowen & shewed by dedis & not by age ¶ And saide It is nedeful to aman if he wol be good that he be able of him self to knowe trouth & do it in dede or ellis that he lerne hit of other/for he that of him self can not vnderstande hit nor wil lerne hit can not be good ¶ And saide goodenesse is diuided in .iij. maneres .the first is in the soule the second in the body. and the therde in the operacions wherof the moost noble is the goodenesse of the soule for in vsing the vertue therof, is fonde & knowen the forme in good dedis And said aman findeth sapience and good condicions in long lernyng of veray sciẽce, And said ther be many persones that knowen the good werkis & do hem not whiche resẽblen the seke folkis ẏ axe helpe & cõseil of the leche & do no thĩg ther aftir, & therfor the bodyes ben without helth & the soules without blessidnes And said one may knowe the inward disposiciõs of amã by his outward operacions, And said wele doing is a laudable thĩg, neuthelesse it is somwhat harde to do but lightly one may do euil as an archier to faile of the butte is no wõder, but to hitte the prike is a greet maistrie. & said in diuers manere we may be euill but we may not be good but in one wey, & said default of witte causeth many harmes & maketh many men to fal by ignorãce

Not knowing what thing to be don or left ¶ And said
Aged folkis louen togider / and so doo not childeren for
olde folkis haue their delectacions like & yong folkis in di-
uers weyes ¶ And said agrete acōplissing of mēnes feli
cite is to be wele frended than aman without felisship can
not haue hole felicite ¶ And said euery man hath nede of
frēdis, whether he stādeth in goode caas or in badde, if he stā
deth in euill cōdicion, they for to helpe him, and yf he stāde
in goodn caas, he to make mery and cheryssh them that
they may helpe him to resiste inconuenientes that might
falle ¶ And said noon hath delectacion in iustice, but the
iuste man, none hath fauour to sapiēce but the wysemā and
noon loueth frendeship but the true frende ¶ And said the
wikkid men susteyne their perilles by their bodely strength
and the good men suffre their parilles paciently by the ver
tue of thair saules which pacience cometh not by might of
arme nor of hande nor non other mēbre, but onely of grace
of the saule, and therby to resiste ayenst couetise and other
grieues of thys worldn trusting therfore aftir to come to
blisse & he wrote to kyng alexādre in this forme, thou ough
test to obeye wele the cōmandemētes of god, for he hath yeue
the thy desires, and all that thou hast axed of him ¶ And
said sapiēce is lyf & ignorāce is deth and ther fore he that
is sapiēt is a lyue, for he vnderstādeth what he doth & he that
is ignorāt is deed for he vnderstādeth not his doyng And
said the ātiquite of the tyme maketh the werkis olde, & by-
deth no thīg but renōme which resteth in the hertis of ye suc
cessours it is nedeful than to cōqre good renōmee & therby
shal ēdure noblesse, & said lesing is the sekenesse of the saule

Whiche can not be heled̄ but by the meane of reason Whiche lieth neuer ¶ And̄ saide A moche Wyseman is he that pro nounseth not the thinges into the tyme that he is present that wol vnderstande hem. ¶ And̄ the best speker is he that speketh not til he is wele purueyed̄ What he shal saye. & the best werkeman is he that beginneth not his werke into the tyme that he hath wele disputed̄ and auised̄ it, in his herte Nether is none that ought to haue so moche thought as the Wyseman . for it is necessarie to him to be purueyed̄ and certayn of his werkis ¶ And̄ said men are more enclined̄ to couetise than to reason . for couetise hath accompaigned̄ them from their childehode. & reason cometh not to them till that they be of parfyte age ¶ And̄ saide. the childrem hate their maistres When they teche hem for they knowe not What good̄ may befall them therby, but think only the la/ bour of the peyne of their lerning And̄ the said Aristoteles callid̄ Alexādre axing him questions vpon the gouernāce of the lordis & of the peple . to Whom alexandre gaue good̄ answeres. But neuer the lesse Aristotiles beet him With a rod̄. And̄ it Was axed of him Why he had beet him With oute cause And̄ he answerd̄ this childe is like & able to be a grete lord̄ & a myghty kyng. And̄ I haue bete him all onely for to holde him lowly . and̄ in meketiesse for he shalbe to soon prowde ¶ And̄ saide If thou canst directe a/ nother. directe him as thy self. And̄ a yong man axed̄ him Why he Was so puer . To Whom he answered̄ . My po/ uerte hath no thyng offensed̄ me . ne doth me no harme But thyn hath doon the and̄ shalle do harmes ynowh ¶ And̄ sayd̄ . The Royaumes by mayntened̄ by

the lawes ordeigned by the kyng and princes ¶ And said the kynges and princes ben susteyned & vphold by knight hode, ¶ And the knyghtis ben maniteyned by moneye, & money cometh of the people, and the people is gouerned by Justice without whiche no Royaume may prospere

Alexander.

Alexander the grete was sone to phelip king of macedone, whiche phelip regned .vij. yere. And the said. Alexander began to regne in the .x viij. yer of his age ¶ And he said to his people in thys wyse, Fayr lordes I will in no wyse be contrarye to your wylles ne to your dedes But I shewe to you that I hate frawdes & malices, & as I haue louid you duryng my faders lyf, so wil I doo in tyme comyng ¶ And I bothe counceylle & pray you that ye drede god obeye him as souerayn of all And chese him for kyng, & be most obeyssant to him that shal best pourueie for the good astate of his peple & that shal be most debonayr & mercyful to poure folkes that beste shal kepe Justice, & the right of the feble ayenst the myghty, him also that shal best dispose for the publyke wele, & for no delectacion of worldly pleasāces shal not be slowful to kepe & defēde you and by whom ye shal be defended & all euill & harmes, by the meane of his good dedes shal be destroyed, and him that most hardyli shal put him forth for to destroye your ēnemies, For suche ought to be chosen kyng and none other, & whan his people had herd the reasons abouesayd and knowen his grete discrecion wytte and vnderstādyng they were gretly ameruaylled and answered to him thus We haue herde and vnderstand thy grete reasons. And haue resseyued and resseyue thy good counceyll, and therfore we

wole and̄ byseche the that thou Reygne and̄ haue the lord-
ship vpon vs durynge thy lyf . We hope that ther is none
that hath so wele deseruid to be our kynge ¶ And̄ thus
they chees him to ther kyng and̄ to their lord and̄ corned
him & yaf him their blessinges, and̄ praid̄ to god̄ that he
wold̄ blesse & mayntene him. ¶ To whom he said̄ I haue
herde the prayer that ye haue made for me, besechinge to god̄
that he wol stedefaste the loue of me in your hertes & cora-
ges And̄ that by no maner of the delectacō̄ he suffre me to
do thinge ayen your profftes ne to my dis-worshipe & sone af
ter he sent lettres to alle the princes and̄ goode townes of
his Royaume ¶ And̄ whan he had̄ sent his lettres One
daire kyng of perce & of mede sent to Alexandre for tribu
te like as he had̄ of his fader. And̄ he sent him word̄ that
the henne that leyd̄ that egge was dede ¶ And̄ after this
Alexander made grete conquestis . and̄ whan he had̄ con-
quered̄ Inde he went to acontre callid̄ bragman, the whiche
whan they wiste his comyng, they sente many wyse men to
him, whiche saleud̄ him & saide, sir Alexander thou hast no
cause to werre vpon vs, ne to be euil willig, for we ben both
pure & meke, & we haue no thing but only sapiēce, the whi-
che if thou wolt haue, pray god̄ that he wol yeue her the for
by batayll thou shalt neuer haue her. And̄ whan alexander
herd hem saye so, he made al his Ooste to tarye & with felle
of his knyghtes wente within the said contre for enquere
further of the trouth. ¶ And̄ whan he entred̄ with in the
same ground̄, he fond̄ many pouer folkes women & chil-
deren al naked̄ gadering herbes in the feldes And̄ he axid̄
of them many questions , to whiche they answerd̄ right

wysely, and than he bad hem axe of hym somme thing that myght doo hem good & to all their people, & he wolde yeue it hem gladdy ¶ And thenne they said. Sir we axe the none other thing but ẏ thou wilt gyne us euer lasting lyf Thē ne Alexāder ansuerd & said, how might aman make other mēnes liues euerlastīg, whā he may not lengthe his owen lyf an our And that ye axe of me is in no mannes power that lyueth ¶ Than they said to him. Syth thou hast goode knowleche therof. wherfore trauayllest thou thy self to destroye all the worldy, and to gadre all the worldly tresours and wost not whan thou must leue hem, Thenne ¶ Alexander said to him. I do not alle these thinges that ye say of my self. but god hath sent me thurgh alle the worlde for texalte and magnifye hys lawe and to destroye them that bileue not in him. ¶ And somtyme. Alexander wente dysguysedy visyting his lordes and enqueryng of her dedes And vpon atyme he cam in to a towne of his owne

¶ And sawe two men of the same towne byfore a Juge pletyng of the whiche one said to the Juge. Sir. I haue bought an hous of thys man. And longe after I haue sounde with in the same a tresour vnder therthe, whiche is not myn. ¶ And I haue offredy to diliuere it to hym. ¶ And he hath refusedy it, wherfore Sir I biseche the that he be compelledy to take it for as moche as he knoweth it is not myne for I haue no right therto. ¶ Thenne the Juge comādedy his aduerse partie tansuere to the same. and thenne he said. Sir Juge that same tresour was neuer myne but he hath, edyfyedy in that place that was byfore comyn to alle tho that wolde haue edyfyedy ther in ¶ Audy therfore I

haue no right to take it. And thenne they bothe required the Juge that he wolde take it to him self, to whom he answered and saide, sithen it is so that ye saye, that is ye haue no right to whom the heritage hath longed and yet longeth where the tresour was founde, how sholde I haue eny right therto that am but a straūger in that caas, and neuer a fore herde speke therof ye wolde excuse you therof and giue me the charge of the tresour, that is euill do ¶ Thenne he axed of him that had founde the tresour whether he had ony childeren, whiche answerd he had a sone, and he axed that other in like wise, & he saide he had a doughter. Thenne the Juge saide & Juged that a mariage sholde be made betwene them and that they sholde haue the tresour by that meane And when Alexander herde this Jugement, he had grete meruayll therof, and saide thus to the Juge. I trowe that ther is not in al the world so right wis ne so trewe a Juge as thou art, And the Juge that knewe him not saide and axed of him whether ony Juge wold haue doy other wyse Ye certaynly saide Alexander in many landes. Thenne the Juge hauyng grete meruayll ther of axed of him whether it rayned and the sonne dide shyne in tho landes, as though he wold haue sayde that hit was meruayll that god shuld sende ony light or rayne or other good thinges to them that do not ryght & trewe Justice And therof Alexander had gretter meruaylle than byfore and saide that ther were but fewe suche people vpon erthe, as they were in that lande And as Alexāder wente out of that lande he passed thurgh a cite, in whiche al the houses of that cyte were of one heighte, & byfore the dore of euery hous was a grete pytte or graue

in whiche cyte ther was no Juge, wherof he had grete mer:
uaylle. And axedy of the inhabitantis therin wherfore su:
che thingis sholde serue. The whiche ansuerdy him & said
First for the outrageous height of houses. loue & Justice
can not be longe in a town a mong the peple. And they sai
de that the pittes or graues were their owne houses to which
they sholde sone go to & there dwelle vntil the day of Juge:
ment And as touching that they had no Juge, they said
that they made goody Justice of them self wherfore they ne
dedy no Juge. Thenne Alexander departed from them right
wel plesedy. And a fore his deth he wrote a lettre vnto his
moder desiring her to make no sorowe for him ¶ And sone
after Alexandre diedy & was put in a Coffre of gold &
buriedy in Alexsandre. & he was born theder with grete re:
uerence by kynges princes & other grete lordes, that kept &
fulfilledy his testamēt as he hady ordeignedy. Thenne stert
vp one of the grettest lordes of them that kept hym & said
thus. They that neuer wepte for other kynges, now ought
to wepe for this same And tho that neuer had meruaill of
aduersite, shold now haue meruail of the deth of this king
And he desired the other lordes that they shuld saye somme
good thing for to cōforte the peple that was gretli dismaied
& troubledy for the deth of kyng alexandre, or for the deth of
the worthyest kyng that euer was Thēne one of them said
king alexādre was wōt to kepe gold & seluer, & now gold &
seluer kepe him And he said it by cause of the chest that his
body laye in which was of gold And another said alexādre
is depted fro sinnes & filthes & now his soule is with the
good soules which ben purified And another said alexāder

was wonte to chastise alle men, and now he is chastysed
¶ And another said, the kynges were wonte to drede him
and now the pourest man of all the world dredeth him not
¶ And another said, yester day all the erthe suffiseth not
to Alexāder, & now the lengthe of his body suffiseth him
And another sayd Alexāder might here yesterday & no bo
dy durst speke ayenst his wille, and now euery man may
spe ke & he heerith not ¶ And another said the more that
thastate of kyng. Alexāder was grete and more exellēt the
more is thoccasion of his deth greuous & pytefull ¦ And a
nother said thoo that sawe not yesterday ¦ Alexāder ferede
him gretely, & now thoo that see him fereth him not ¦ Ano
ther said Alexāder was he whoos enemyes durst not come
nere him, and now his frendes dispreyse and wil not see
hym ¶ And whan Alexander began to regne he was but
xviij. yeres of age And he regned. xvij.. yere of the whi
che employed. ix. yeres in bataylle and in conqueryng
And. viij. yere he restyd hym visiting the groundes and
landes that he had conqueryd ¶ And he had victorye vpon
xxiiij. maner of langages ¶ And in two yeres he sought
all thorient and occident, And the nombre of his knightes
that were comonly of his retenew and at his wages were
CCC. xiij. M. without yomārye & other men necessarie to
his werres ¶ And he deyde in the eage of. xxxv. yeres. and
he was of sangweyn colour, his face ful of pockis. One of
his eyen graye and that other black, smale & sharp teth vi
saged like a lyon ¶ And was of grete strengthe & loued
moche warres fro his chyldehode vnto his lyues ende. And
he comanded that the people sholdy worship god & kepe hem

from synne. ¶ Andꝫ saide the worldꝫ is not susteynedꝫ but comonly by science; Andꝫ the royames be not directedꝫ but by the same, & alle thinges ben gouernedꝫ by reason Andꝫ saide sapiẽce is messagier of reason ¶ Andꝫ it byfelle that Alexander passidꝫ thurgh a toun wherin. vij. kynges hadꝫ regnedꝫ byfore Andꝫ he askidꝫ yf ony of their kinrede was alyue ¶ Andꝫ they of the toun saidꝫ ye, a sone of one of the saidꝫ kinges Andꝫ alexãder desiredꝫ to see him ¶ Andꝫ the peple saide to alexander that he was euer in the chirchyerdꝫ Andꝫ alexander wente to see him. & axidꝫ of him wherfore he abodꝫ so in the chircheyerdꝫ, & why he wold not take vp; on him suche astate as his fader had & his. Auncestris, as other men doo. Seyngꝫ that it was the will of all the peple ¶ Andꝫ the yong childꝫ ansuerdꝫ & saide O right bounte uous kyng I haue here a thing to do, the whiche whan I haue don it, I shal do thy comandemeut, To whom thenne alexander axedꝫ what thingꝫ it was that he hadꝫ to do there Andꝫ he ansuerdꝫ I am sechyng the bones of my fader & of myn auncestris kynges for to put hem a part frõ the other but I finde hem also semblable that I can not knowe one from the other ¶ Thenne alexander saide to him, thou oughtest tacquere worship in this worldꝫ ¶ Andꝫ If thou hadꝫ dest goodꝫ andꝫ strongꝫ corage, thou mightest haue all thy faders goodes andꝫ of thy predecessours & alle ther honours To whome the yong child ansuerd & saide I haue good herte. Andꝫ alexãder axed him wherin. Andꝫ he saide by cause that I haue foũde lyf without deth, yougthe without eage, richesse without poũte, Joye without troble, & helthe without sekenes Certaynly said alexãder of all these thiges haue I

none, Thenne sayd the childe yf ye wil haue hem axe hem of him that hath hem and he may yeue hem and none other Thenne Alexander saidy that he hady neuer seen man of so grete discrecion ¶ Alexander vsedy euery day to be in a certayn place, for to here the complayntes of euery body Andy it was so that vpon a day onely ther cam none to complayne vnto him ¶ Andy therfore he wolde not that day sholde be put in the nombre of the dayes of his regne ¶ Andy whan he was redy to fyghte with kyng daire, it was toldy him that the same daire had with him more than .ccc. M. goody fyghting men. Wherto he answerdy andy said a goode cooke ought neuer to be abasshed to see in his kechyn many sheep among other bestis ¶ Andy the patryarkes & prelates that were for that tyme cam andy saidy to him. Body hath yeue to the lordship vpon many royames, regions and contrees to thentente that thou sholdest haue many childrey begoten of thy body, for to haue the succession of the same after thy deth, and therfore it were goody that thou sholdest haue many wyues ¶ To whom he answerdy. that it sholdy torne him to grete ashame that hady ouercome alle the mightyest men of the worldy/ for to be disconfitedy by women ¶ Ther cam to him a puer man wel andy wysely spekyng whiche was pourly arayedy ¶ To whom, Alexander saidy I haue merueylle that thy clothyngy is not after thy speche ¶ For ther is bytwene them grete difference, Thenne the pur mā saidy O myghty kynge I may of my self lerne to speke and to haue reason with me, and ye maye resonably clothe me, thenne. Alexander made him to be clothdy with one of his best gownes Also ther passedy a theef byfore alexādre

that was goyng to be hanged, whiche saide O worthy king
saue my lyf for I repente me sore of my mysdedes. Thenne
Alexander comanded that he sholde be hanged whyle he had
goode repentaunce ¶ Also vpon a tyme one axed of him
x. pieces of goold, To whom Alexander said thou art not
worthy to haue so moche ¶ And he saide to him ayen, Syr
if I am not worthy to haue so moche yet ar ye able to yeue
it me ¶ And alexander axid of Aristotle what thing a
good and a manly king ought conttnuelly doo. ¶ And he
ansuerd that he ought to thynke euery nyght to the goode
gouernaunce of his people, & the day folowing to put it in
effect ¶ And it was axid of him what thing was moost de-
lectable in conquering of landes and of contrees ¶ And he
saide the mooste delectacion was to gyue largely and recom
pense them that haue doone hym good seruise. ¶ And
he axid of Aristotle by what mene he shold be counceilled
And he ansuered and saide, Ordeine vpon the gouernemēt
of thy houshold hym that hath many seruauntes & can wele
rule and gouerne them, & make hym thy procurour and re-
ceyuour of thy money that hath grete liuelode and spendeth
discretly and notably ¶ And a Patriarke axid of hym
what he wolde do with so many men as he had, And he an
suerd I that am lord of them that ben grete and myghty
lordes may wel forbere to be lord of their seruauntis, And
ther cam two men before him differēt of opinions to whom
he said, the sentēce that shal plese that one shal displese that
othir, & therfor cōsente ye to the trouth, & that shal plese you
bothe ¶ And it was axid of hym why he worshippid more
his mastir than his sadre And he ansuerd for as moch as

J haue of my maister euerlasting lyf. And J haue of my
fader lyf but for a certayn tyme And whan dares dough
ters were taken it was tolde him that they were right fayre
and therfore he wolde not see them feeryng to haue don ony
dishonest thinges, sayng that grete dishononr were vnto
him that had oucome so many notable & manly men in the
batayllles, yf he sholdz be oucomen by women beyng in his
prysons. ¶ And it bifelle that one made a longe sermon
byfore him whiche noyed moche to alexāder wherfore he say-
de the predicacion is not to be lawded that endureth ouer the
power of the herkeners but that is good that endureth after
the possibilite of them that hereth it ¶ And it was axid of
him how men myght acquyere the loue of other men, & he ās
uerd in doyng hem good. or els atte leste in doyng hem no
ne harme, And said men sōme tyme throue better by theyr
ennemyes than by their frendes ¶ And it was axid of him
how he myght be so mighty, consideryng that he was so yong
of age. And he said for as moche as J haue tranaylled
tacquere frendys, & yeuen to myn ennemyes. and by thys
maner J haue power vpon hem alle ¶ And said it is a
grete losse to a man to lose his frendis and more than to
lese his sone or his tresour ¶ And said the frendes that be
acqneridz by good dedes. ben better than tho that ben acq̄ridz
by force ¶ And vpon a tyme as alexander wente to spor-
te him priuely. certayn men beyng at a wyndow keste wa
ter vpon him, wenyng that he had ben one of their felaws &
whan they sawe ẏ it was alexāder they were gretely aferd &
alexāder badde hem be not aferd sayng ẏ they had weted no
ne but him ẏ they thought to wete. & as aristotle taught

many kynges sones with Alexander, he axed ones of one of hem what shal thou gyue me whan thou shalt be a kyng The whiche said I shal make the my grete gouernour, & my like wyse he axid of another, whiche saide I shal yeue to the half my royame, Andy thenne he axid of alexander, whiche answerd him thus Maistre enquere of me not this day by ony that, that I haue to do to mowre, for whan I shal see that I neuer salle, I shal thinke that I neuer thoughte but if I regne as thou sayst I shal thenne do as thou shalt see and thinke to be couenable. Andy thēne Aristotle saide to him Certaynly I wote wel that thou shalt be a grete & a mighti kyng. for thy face & thy nature shewēth it so. Alexander sayde to one that long had ben his lieutenaūt & hady neuer rebuked him of no vice I am no thing pleased with thy seruice, Why sire said his lieutenaūt By cause saide Alexander that I am a man as another & ere & haue erred many a tyme, sith thou cam ny my seruice, & thou sawest neuer no fawte in me therfore thou art not suche, as I ought to haue to be my lieutenaūt, for thou art not wyse, and if thou hast seen & knowen my fawtes and not corrected me therof Thou art not trewe to me. Andy he said Reason letteth not to acquere science, but slouth disprayseth it. Andy somme axed of a wyse man called Nychomake, What was the cause that men obeyed so lightly to Alexādre. Andy he said by cause that he was vertuous, that he hath wel kept Justice & he hady ben of goody cōuersacion andy of right excellent gouernement Andy there were two men whiche axed euerych of them to haue to his wyf the doughter of a riche man, of whiche two, one was riche andy the other pure. Andy the

fader yaf the doughter to the poure man. Wherfore, Alexāder
axid of him Why he didꝫ so, Audꝫ he saide by cause the riche
is ignorant ⁊ like to become a poure man, and the poure is
Wyse ⁊ able to become a riche man, ¶ Alexander axid of a
Wyse philosophre by What mene the royames were wel direc
tidꝫ ⁊ holden in goode astate. Andꝫ he anfuerd by obeyssaū
ce of the peple ⁊ the Justice of the kyng ¶ Andꝫ as Alexā
der foughte ones in bataille many Women cam in the same
bataill ayenst him thē ue he Withdrewe him hastely ⁊ saidꝫ
to his men if We sholde haue victory of this bataill Where
thise Women ben, it were no Worship to vs, ⁊ if they hadꝫ the
victorie, thēne it were to vs a ꝑpetuel shame / Wherfore We
shal not fighte ayenst them Whyle the Womē ben ther And
saide it is a perillous thing a man tabide so long in the see
that the storme ⁊ tēpest come vpon him, that may well depte
during the faire weder In like Wyse it is of them that dwel
in princes ⁊ kinges houses ¶ Andꝫ saide, it is a foule thing
to a man to haue grete Wordes Without effecte, ⁊ it is a fay
re thīg to him that put his Werkis bifore his Wordes Andꝫ
said the grettest ⁊ most laudable liberte that is to a man, is
to kepe him from couetise Andꝫ Whan his fader cōmanded
him that he sholde gladly here the cōmaundementis of his
maistre, he saide, he Woldꝫ not onely here them, but he Woldꝫ
fulfille them With gladꝫ herte to his pouere And said It is
Worse a man to haue defaute of discrecion / thēne of richesses

Tholome was a right Wyseman ⁊ Wele vnderstāden, ⁊
in especial in .iiij. sciēcis that is to Witte, Geometrie
musike, arismetrik ⁊ astrologie, ⁊ he mad many good bokis
a mong the Which one is callid Almageste the Which is of

Astrologie, & he was borne in Alexandrie the greteste cyte that is in the land of Egipte. & ther he made his considera cions in the tyme of kyng Adryan. and made his dicti ons vpon the consideracions at Roodes, he was not kyng all be it that many personnes calleth hym kyng. And he lyued. lxx viij. yeres. ¶ And said. he is wyse that disposith his tonge to speke of god, and he that knoweth hym not is the moost foole of alle. ¶ And said, he that is enclyned to his wille is nyghe to the Ire of god, and the nerer that a man approucheth the deth, the more he ought to laboure and traueyll to do wele ¶ And said Sapien ce abydeth no lenger in the hert of a foole. than afleyng thing that may not tarye in thaier. ¶ And sayd good wytte and good discrecion ben fellawes, ¶ And sayd A man of good sapience can not dye, ne a man of good vnderstandyng can neuer be pouer ¶ Aud said Sapien ce is atre that wexeth grene in the hert and fructifieth in the tonge ¶ And said Geware that thou dispute not with hym that hath no kuowlege, ne yeue not thy conseyl but to him that askith it, ne telle not thy secret but to hym that can kepe it. And said he that wol lyue wele ought not to kepe in his hert all his aduersitees And said the mayst tre of a grete house hath many melãcolyes And said spe ke wysely aswele for thy self as for all other And said yf thou mayst not eschewe sõtyme to be wroth atte lest lette not thy wrath last loug ¶ And said the hertis of good peple ben the castell & forterescis of secretes And said a man that is not to be correctid by other mẽ may surly correcte them of their faultes. And said he that askid cõseil of the wysemã

andꝫ doth ther aftir whether it turneth him to goodꝫ or to
euill he ought not to be blamedꝫ therof ¶ Andꝫ saide. It
is bettir, a kyng to directe his peple, than to haue grete ha-
bondaunce of knyghtis ¶ Andꝫ sayde Surete putteth a
weye sorowe; andꝫ fere empescheth gladnes ¶ Andꝫ saide
The wordis of godꝫ auayleth not to them that haue put al
their hert to the worlde ¶ Andꝫ saidꝫ It is to grete folie a
man to thinke to moche on the thinges that passith his
vnderstandingꝫ ¶ Andꝫ sayde men been of two, natures som
wolle neuer be content howe be it that they finde ynough, ⁊
som other seke andꝫ finde nothingꝫ ¶ Andꝫ saidꝫ men cause
tacquere ⁊ geete money. Andꝫ money is the cause tacquere
men, ¶ Andꝫ saide. He of the whiche the Science excedith
his witte may be likenedꝫ to a feble shepherdꝫ that hath a
grete heep of sheep in his kepyngꝫ ¶ Andꝫ saide he that hath
put al his entente to his flessly delites, is more bōde than
a keytif. Andꝫ said the hygher that aman is exaltid in his
lordship, the more greuous it shalbe to him to fall from the
same ¶ Andꝫ saidꝫ thought is the key of certaynete Andꝫ
saide the reffuses of a nygardꝫ ben bettir than the largesees
of a prodygall waster ¶ Andꝫ saide. thou canst do nothing
so acceptable to godꝫ as to do wele to him that hath offensed
ayenst the ¶ Andꝫ saide if thou wol be wyse be not in feli-
ship wyth foolis. but be euer in feliship with them that ben
wyser than thy self ¶ Andꝫ saide the soule can not be decey
uedꝫ into the tyme that the body taketh his ende. Andꝫ said
¶ Folye is the gretteste enneuy that ony body may haue
¶ Andꝫ saidꝫ Goodꝫ will is the fondement of alle goodꝫ
werkes. ⁊ good werkis is the messagier in the other worldꝫ

And saidꝫ he that kepith the good opynion and leueth the euill yeueth grete reste to his herte ¶ And saidꝫ Seke-nesse is the prison of the body and saluacion of the soule

ASsaron saydꝫ that a kyngꝫ in his kyngdom may be dōmagedꝫ andꝫ hurte, andꝫ specially by fyue thinges, the first is by to grete drienesse as to be iij. yere without Rayn. the seconde is by expendingꝫ more than his lyuelode cometh to, the therde is, to vse to moche woōmen wyne & huntyng, the fourthe is to be of euill maneres & of wickedꝫ condicions & also to be to cruel & vengeable, the fyfte is, to haue many ennemyes. ¶ Andꝫ said the moost notable maneris & condicions & the moost prouffytable is to be liberal and true of his worde. ¶ Andꝫ saidꝫ he that is liberal may not lyue amys, the true speker may not be shamedꝫ of his spekingꝫ, the meke & lowly man can not be hatedꝫ, the sobre man can not be seke, & he that wele & dyligently vnderstondith to his bysenesse may neuer repente therof & bringeth hym to good perfection And said a king or a prince ought not to truste them that disprayse hym in him that is couetous, in him that is com from grete pouertie to grete richesses, in him from the whiche he hath taken the goodes andꝫ lordshippes, in him that hath suffred many domages andꝫ hurtes for the royall magesté & ordinaunce Ne in him that hath made eny aliaunce or promesse with his ennemyes, & he ought to be wele ware that he yeue no power to non suche as thoo abouesaide Andꝫ saydꝫ It is an impossible thingꝫ a man to kepe him from fallingꝫ in som fawte that is exaltidꝫ with a kyngꝫ in grete magnificence without desserte ¶ Andꝫ said whan a wyse prince knoweth

that eny of his men had offenseth ayenst him, he ought hastely to enquere the trouth of the dede, and the quantite of the trespas, and yf it be doy wylfully or by ignorance, and also If he was wont to do so, and yf he be like to falle therin ayen. And vpon euery of the same pintis to Remedye hastely ¶ And saidy. The kynges seruauntis ought to shewe in seruyng hym their goody vertues their feith the noblesse of their kynrede, to thenteute that the kyng may bettir knowe hem and do to euery of them as he shal haue deseruedy ¶ And saide, If a kyng loueth and cherisseth the vntrewe and wikkidy men as them that been goody and true, he ought not to be calledy kyng for he is not like to regne longy. ¶ And saidy, If the kyngis conseyllours his physicien and hys confessour deleth wyth other thynges, than langith to their offices ¶ The kyng shall contynuelly be endommagedy, seke of body, and of the soule ¶ And like to come to a soule ende ¶ And saide, He that sayth not trouth to hys leche And he that counceylleth wyth his frende ¶ And telleth him not the trouthof his counceylle, he distroyeth himself. ¶ And Assauon sayde, A kyng sholde not commytte to another the besynes, that ys necessarye to hym self for to do ¶ And Assauon sayde, The moost secrete counseylle of the kyng Is his conscience and his goody dedes is hys best tresour. ¶ And of alle men, the trewest is the best ¶ And the best Rychesses ben they that be truely and duely goten. ¶ And he sayth, a kyng sholde committe his besynesses to him that he hath proued in sayth in Witte and in goody gouernaunce, and if he may finde no

ſuche/take him that hath euer be conuerſant With Wyſe men

¶ Andy he ſaidy a Wyſe kyng of goody Vnderſtondyng amendeth and auaylleth moche his counſeillours ¶ Andy he ſayth Whan a kyng of goody diſcrecion hath to do two right haſty thinges, he ſholde begynne at the nobleſt and at the moſt pronffitable Andy yf they ben bothe two of one eſtate, begine at that Whiche may beſt be wrouchdy in tyme comyng ¶ Andy he ſayth yf a kyng be mercyfull, his be/ ſynes ſhal goo Well, his Wyſedom ſhal auayle him in tyme comyng, yf he be trelle his people ſhal wroyſe With him, & yf he be Juſte, his regne ſhal endure ¶ Andy he ſayth kyn ges ſholde gete good renome and other mene dignitees by good meſure, for ontrageouſnes is not enduryng ¶ And he ſayth yt belongeth to a conqueroure kyng to ſette and kepe good Juſtice in his Reames and other lord/ſhipes go ten. And how be it that it is a grenous thing to conquer them yet is it a more grenous & more chargeable thing to kepe them Well ¶ Andy he ſayth he that is moſt complete of Witt, is he that knoWeth him ſelf ¶ Andy that departeth him not from thobeyſſaūce of god for What maner occaſion that cometh to him, & that contynuelly thanketh him for the goodes that he hath ſent him ¶ Andy aſſaron ſayth that an euill lawe & the loue of a ſhoWe laſteth no lenger than the ſhadowe of acloude ¶ And aſſaron ſayth that a Wyſeman enforceth him to fle and Withdraweth from harme. Andy the fooke doth grete payne to fynde hit Andy aſſaron ſayth Whan a Wyſeman that is counceylour or offycer to a kyng ſeeth that the kynge Wille doo or ſaye ony thing domā geable andy harmefull to hym or to hys Royaume or to

his people and subgettis he sholdy addresse and remembre him of goody examples of cronyckes and hystories of his noble and wyse predecessour concernyng vnto that purpos in so moche, that the kyngy conceyue and haue knowleche that he sayth it for his wele and worshipe &c.

Legmon was born in Ethyope and lernedy his science in the londe of Asteyn in the tyme of kinge dauidy the prophete. And was bought by a Jewe for an eselaue or bondman for .xxx. marck And his maistre pleyedy gladly atte dise, and ther ran by fore his maistres gate a ryuer. And on a tyme as his maister & an other man playde atte dyse, they leyd & sette an oweche to plege, that who of them lost a game, sholdy do the wille of the winnar, or he sholdy drynke alle the water that ran & passed afore his yate. So it happendy that his maistre lost. And that other comaunded him, that he sholde do holly his comandement. And the loser ansuerdy that he was redy to be at his Jugement. Thenne he said to him, thou shalt gyue me alle the goody that thou hast of ony valewe, or thou shalt drynke all the watre of this ryuer. And he that hady lost demandedy only respyte of one daye for tauise him, & that other grauntedy it to him And thus he abode in his hous right pensyf and ful of thoughte how he might escape fro this perille. And as he was in this thought legmon his bondman and seruaũt cam home & brouht vpon his necke a burthen of wody and saleweddy his maistre. The whi che gaf him no answere, for the thought that he was in. Howe be it he was acustomedy for tarayfone hym for the

good wordes that he fonde in him, & thenne legmon saidꝫ to hym Maistre who hath angridꝫ or greuidꝫ the And he answerdꝫ nothing agayn And legmon said maistre telle me the cause of thy sorow andꝫ woo, For I shal lyghtly remedye it if I may. andꝫ thenne his maistre rehercedꝫ to hym all the fayte as is afore reherced, And thenne legmon said to him that he sholde in no wyse abasshe him ¶ For he woldꝫ gyne him goodꝫ counceyll. Thou shalt demande him saydꝫ he. if thou shalt driuke that the ruyer cõteyneth now thys present tyme or ellis all that. that shal renne andꝫ come continuelly, and I wote wel he shal saye that thou shal drinke al that it conteyneth now, and whan he hath so said thou shalt saye to him, that he stoppe andꝫ make the riuyer to stãde without rennyng ony more, & that thou art redy to drinke hit that it holdeth now, and thus thou shalt wynne thy cause ¶ Whan the maister, herde the counseyll of his bondman he was moche recomfortedꝫ Andꝫ in like wyse on the morn he saidꝫ to him that hadꝫ wonne the owche, & in thys wyse he escapedꝫ from the paryll, and fro thẽne forthon he afranchisedꝫ legmon ande made him fre that a fore was bonde andꝫ thrall And he dyde andꝫ gaf him moche good and was reputed for right a wyseman ¶. And one of his felawes of tyme past mette him on a tyme ¶ And demandedꝫ of him art thou not he that were wont to kepe sheep with me. And he answerdꝫ yes, how saidꝫ that other who hath sette the in thys estate, I shal telle the saidꝫ legmon sayngꝫ of trouth to be trewe, andꝫ not tentende vpon vnprouffitable thinges. ¶ Andꝫ it was saydꝫ. that a voys apperydꝫ to him, whiche saydꝫ to hym, wolt thou be a grete lordꝫ vpon

therthe andꝫ he ansuerdꝫ yf god will, I will obeye him but
yf he wille yene me the choyse and my playsir, I wyll peas
One askedꝫ him wherfore he wolde not be a kyng, he ans-
uerdꝫ, yf I iuge rightfully, I may not eschewe the hate of
many men. Andꝫ yf I dissimile, I shal withdrawe me fro
the way of paradyse I hadde leuer haue in thys worldꝫ suffi-
saunce with pouerte & wynne the blysse of that other world
than for to loue to be hyghe reysed in this world ¶ Andꝫ da
uid was in a place where moche peple spack among whom
legmon was stylle, andꝫ he demandedꝫ him wherfore spekest
not thou, as other doo. he ansuerd by cause ther is no wordꝫ
good but of godꝫ ner no good silence but to thinke on god
¶ Andꝫ this Jewe that was maystre of legmon gaf hym
moche good, the whiche he distributed in almesse, and lente
it to pouer nedy people withoute vsure. Andꝫ therfore godꝫ
multipliedꝫ all his goodes gretly ¶ Andꝫ it is saidꝫ he lef
te all his richesses and made hym self a recluse in a tẽple
solitairely vnto his deth, and there prechid many fayre thin
gis & wysedoms to his sone. ¶ Andꝫ said, Sone take ab-
stinence & restrayne thy will, For yf thou preyse the worlde
andꝫ the diuerse aduentures that dayly comen in doyngꝫ of
fensis in thinge deffendedꝫ of god, thou desirest but deth ther
fore enforce the teschewe the euil and to folowe the good, for
the goodꝫ mortifieth andꝫ destroyeth the euyll ¶ Andꝫ say-
de sone speke euer of god and god shal euer put good wor
des in thy mouth. ¶ Sone sette alway thyn owen werkys
to fore thyn eyen, ¶ Andꝫ other mẽnys behynde the a parte
Sone whan thou seest ony synnar, repreue hym not of his
fawtes, but thynke on thyn owne wher of thou shalt yeue

acompt ¶ Sone employe not thy corage in the loue of this
worldꝫ. Whiche is a thingꝫ that passeth andꝫ deceyueth alle
them that affie in hit. Andꝫ holdꝫ the content with litill, ⁊
coueyte not the goodes of other ¶ Sone sette attemperaũce
in thy lyuyngꝫ. andꝫ be replenisshidꝫ with Sapience andꝫ
conuerse wyth wysemen andꝫ so mayst thou gete wysedom
¶ Sone be simple. well doyngꝫ. thinkyngꝫ moche. andꝫ of
fewe wordes, but if they be trewe, andꝫ be no grete lawgher
Andꝫ be not dispreyser ne mocquer of other, be stylle andꝫ
not ful of langage, for I haue ofter repented me of moche
spekingꝫ than of beyngꝫ styll. Sone Beware that the cock
be not erlyer awakedꝫ in the morenyngꝫ than thou Andꝫ
drede godꝫ andꝫ kepe the from vayn glorie. Sone Beware
that thou be defrawdedꝫ for to byleue. that thou hast in the
thingꝫ. Whiche thou haste not. though that men bere the it
on honde by flaterie ¶ Sone who loueth godꝫ best, dredeth
him most. ¶ Sone lerne goodnes ⁊ after teche it forth to
other. For doctours and techers wyth their techinges ben
lykenedꝫ vnto sprynginꝫ welles rennyng of whiche the
peple ben continuelly seruidꝫ, and yet they abide alway full
Andꝫ knowe thou sone that if a foole speke he shalbe moc-
quedꝫ for his vncurtais speche, If he be still ⁊ speke not, he
shal thinke euil, if he do ony thingꝫ, it is euill ⁊ loseth hys
tyme, if he sette him to studye, he shal lese his dispẽce ⁊ shal
not prouffite, if of auenture he be riche he shall be proude ⁊
presumptuous, if he be poure, he shal fall in despayr. If he ha-
ue ony good garment, he wil be proude therof, If he demaũ
de ony thyngꝫ, he shall axe it vncurtaisly, and yf ony man
axe of him to borowe. he shall denye it. If he gyue ought

he shal reproche hym. yf a man gyue to him he shal conne
him no thanke. Whan he is mery or Joyous, it is out of me
sure. And whan he is angry he is in like wyse, yf men telle
him ony thing in secrete, he shal discouer it, yf he haue puis-
sance or myght, he shal secretly seche occasion to do euill &
shal trete his subgettis by vyolence. yf men felawshipe
with hym. he shal make hym angrye, yf men folowe hym
he fleeth the peple, who so wil correcte him. he wil not do for
him but shal hate his corrector, And his felaws shal hate
hym, yf he speke he wil be herd. And yf other men speke
he will not here them, yf men praye hym to pardone another
he shal not do it, he loueth better deceyt than trouthe, a man
may not put him from his oppynyon, For euer he will ha-
ue his by him self, and who so doth euill, he reputeth it for
wel don, yf he studye or speke with wyse men, he wil not me
ke hym self ner take hede to hem And yf he be with a mo
re fole than he is him self, he shal deffame and mocque him
he shal comande them to doo well. And he wil do the werst
he can, And he shal comande them to saye trouthe & he shal
lye, his dedes shal be moche discordaũt to hys wordes, for yf
his tõge saith one, his herte thinketh another yf ÿ be riche
he saith ÿ art an vsurer, yf thou be poure he shal sette noght
by the yf thou do wel, he saith thou dost it by ypocrisie, yf thou
do euil, he wil deffame the, if thou giue to him he wil calle the
waster, yf thou gyue to him noght he shal holde the for a kai
tyf & nigard yf ÿ be debonayr, he shal saie thou art a beste &
who so draweth him fro his cõpanie, he saith he doth it for pri
de But the wysemã is al of other cõtrary condiciõs for he
hath cõtinẽce, iustice besines foryeuenes & mekenes he can

wel speke, and be stylle in place & tyme, he knoweth & doth wel. he hath his seruaũtis in his puyssaũce & poure, he is liberall to demaũders, he is wyse in spekingꝫ and wel vnderstãdingꝫ the wordes of other, If he lerne he shal meue goodꝫ questions, If men do him goodꝫ he shal thanke hem, who telleth him his cõseyll, he shal kepe it secrete, & he shal truste wel in other, if he yeue, he gyueth gladly without reproche he wil do to none other man, but as he wolde be don to If he be riche he shal not be proude therof, If he be poure or riche he shal not forgete godꝫ. he shal alway prouffite in science. he gyueth credence to him that techeth him, he shal not grutche to a greter than he is, nor dispreyse a lasse, he shal axe nothing but if he haue right therto, he is agreable in his answers, & saith no thing but if he knowe it wel, he hydeth not his sciẽce/the more he accompanyeth the men, the more he loueth them, he cõstreineth his will to trouth, whether it will or not, he correcteth him self geuing example to other, he is lightly tornedꝫ to do well, if he bere witnes, it shalbe veritable, if he be a Juge he shal iuge & do all thing truely, if men do him harme, he shal do goodꝫ therfore, he coueyteth not the goodes of other men. he reputeth him self as a stranger in this world, & thinketh not, but on his departing, he doth wel andꝫ comandeth other to do the same, he defendeth euill andꝫ kepeth him self fro doyng it. Andꝫ that lyeth in his herte the tonge pronounceth, and his dedes ben accordyng to his wordes ¶ Sone vnderstande wysdom and excersise the same without thinking on other thinges for whan thou hast goten it, thou shalt be euer in Joye ¶ Andꝫ knowe that it is not goten but by debonairte, & by good keping of thy tunge

For the tunge is the dore of the almerye of sapience, Wher
in euery man may wel entre, yf it be not shett, And therfo
re men sholde kepe well the keye, that is to saye the tunge
more besily than his goldy or siluer. ¶ Sone lose not thyn
owen thinges, for keppynge of strange thynges. ¶ For thy
propre thinges ben thy goodes, Whiche thy saule shal bere
with hym, And thy richesses that shal abyde after thy deth
shal come to other men, Sone honoure thyselfe. And
denye it not to them that desire it, & shewe it not to hem that
despyse it ¶ Sone Who that hath mercy on other, shal haue
mercy on hym self ¶ Sone be thou content With that thou
hast Without coueityng of the goodes of other, or of that
Whiche thou knowest, thou mayst not haue ¶ Sone receyue
pacyently the Wordes of correction and, of preching though
they be hardy & greuous And said he is right vnhappy that
heareth & vnderstōdeth not, & yet he is more vnhappy that he-
reth & vnderstādeth & nothing prouffiteth to hym, sone acō-
panye the With them that gody loueth ¶ Sone yelde thank-
yngis to our lordy gody of the goodes that he hath made the
to resseyue in humilite, & departe them to thos that be nedy
Sone yf thou haue ony good ꝑ the semeth good, giue no
laude ne preising to thy self therof, for ꝑ Woteste not if god
be pleasid With al or not, In euery Werke is comonly som
thing euer contrarye, & thaduersarye of the Werke is proude
thought, sone coueyte not the delites of this Worlde but only
them ꝑ may make the nyghe to god Sone truste thou very
ly in god & loue them ꝑ obeye him & haue thē in hate ꝑ diso-
beye him, sone ther is nothig more acceptable to god thā goo
de vnderstādyng & that is in ten condicions that is to Weten

in not preysing him self, in wel doing, in beyng content of
thinges nocessarie to the lyf, to gyue of his goodes for god
dis sake. to will worship to him self, to kepe him self from
doing shameful thingis in geting science & connyng al the
dayes of his lyf, to kepe him self from angre. In giuing
his loue to all them that desire it. And to repute him self
werst, and the other better, for the men ben of two maners
Somme ben good. and som ben badde, Wherfore a man
sholdy homble and meke him to bothe, to the goode in pray-
ing god to make him semblable & like to hem, to the euyll
for as moch as it is not knowen. whether his goodenes be
within him hyd. And he wyl not shewe it by vayn glorie
And in doyng thise thinges is a man reputedy for sage &
wyse. Sone worshipe god and praye him that he wil kepe
the from hauing an euil wyf. & he wil teche & enforme her
for ther is none other remedie Sone shewe to other suche
as thou hast lernedy, ne felauship the not with shrewys.
that thou be not one of them, & haue thou none affiaūce in
the hous where the peple lyue this day & deye to morowe
Sone enhabyte thy self with the wyse men continuelly, for
god enlumineth their hertes by wordes of sapience in suche
wyse as the goodes vnder erthe ben moystedy by rayne and
with dewes. And somme men saye that legmon is buriedy
in a toun calledy karaualle bitwene the mesquitte and the
marche, And ther ben buriedy. lxx. prophetes that deyde af-
ter legmon the whiche the children of ysrael kept so long in
hostage that they deyde for hunger. ¶ And whan Legmon
was nygh his deth he wepte sore. & his sone axidy him why
he wepte for fere of deth or for sorowe that he had to leue the

worldy ¶ He answerdy I wepe for none of the two thinges but I wepe bicause I haue a way for to goo. from whiche I salle neuer man come agayn, and y here but litill bytaill with me, & am chargedy with many grete charges. And y wote neuer whether y shal be alegedy & dischazged az no/ ne whan y shal come to thende of my waye ¶ And he sayde to his sone, Sone thou oughtest to drede god & not only to be worshipedy of men Sone whan thou comest in apla ce where shal be spokey of gody, abyde there, for if thou be a foole, thou mayst be amẽdedy, & become wyse, if thou be wyse thou shalt encrece thy wysdom, & if god sende them ony good thou shalt haue thy parte, but & yf thou haunte places where gody is not spoken of, all the contrarye shal happen to the so ne be afezd of the vengeance of our lord as moche as thou mayst, & drede him & cõsidre his right grete puissance and might ¶ And saidy in like wyse as in geuing largely a man maketh of his enemy hys frende, right so by pryde a man maketh of his frende his enemy ¶ And said the wor de she with the wysedom of the man & therfore ought a man to be wel auisedy what he saith. ¶ And saidy atrelle man resteth in his trouthe, & the rewardy of a lyaz is, that he be not bileuidy of that he reherseth ¶ And said reherce ne tel nothingy to him that wil not bileue the, ne demaunde not that thingy that thou wost wel shal not by grauntedy to the ne promyse no thingy but thou mayst and wilt holde and kepe ¶ And saide thou oughtest a boue all thingy fle the companye of a lyaz, & yf thou maye not eschelle his compa nye, atte leste be ware that thou bileue no thingy that he saith And said sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the hyest, than to be taken from the hyest andy be sette al bene: the ¶ Andy saide Sone yet ones I comande the that thou drede gody aboue alle thinges, for that is thing rightfull & prouffitable to the, ¶ Andy do so that alle thy thoughtes be alway in him and thy wordes semblably. for the spekyngy andy thinkyngy in gody surmoũteth alle other wordes and thoughtes as he him self surmoũteth alle other creatures Andy therfore men ought to obeye him. notwithstondingy ony other thing that they ben constreynedy to, Sone make thy orisons & prayers duly to him. for prayer is as a ship that is in the see. for yf she be goody she shalbe sauf and all that ben therin. Andy if she be euill, she shal perisshe & alle they that be therin ¶ Andy saide A man may lightly fynde his liuyngy andy his necessitees in this worldy. which is of litill duryng as to vs creatures. but a man sholde pour ueye him of thinges necessaries, for to bere with him whan he shal departe hens ¶ Andy saide, How may a man make another to chaunge his wille. that can not refreme his owne will ¶ Andy saidy Goody will ys one of the goodes wherof god is seruid, And gladly to here thinges lowable is to him agreable. Andy a curtoyse ansuer ought moche to be preysedy ¶ If the behoueth to sende ony message or legacion. sende a wyseman. andy if thou maist none finde goo thy self ¶ Andy saidy byleue not him that lyeth to the of another man, for he shal lye in like wyse to another mã of the ¶ Andy saide it is more light to chaũge montaignes fro one place to another. than for to make him vnderstã: de that hath none entendement ¶ Andy saidy do not that

of which thou sholdest haue shame to see another do it. Two pacientis ben in thys worlde of whiche one is he that seeth & endureth pacientli that he hateth, & that other is to refrayne his wil. Ther ben thre estates of men that ben knowen but in thre maners, that is to witte the pacēt is not knowen but in his aduersite & in his Ire. The valyant man is not knowen but in warre And the frende is not knowen but in necessite. Of alle other maners & condicions the worst is a man to be suspecionous of his frende. and to discouer thinges secrete, to haue truste and affiaunce in euery man. to speke ouermoche of thynges vnprofitable and to be in daūger of euil peple for couetise of goodes temporell. And saide the thought is the myrrour of the man wherin he may beholde his beaute & his filth And he saide beware & kepe the for to be suspecous. for suspecion taketh away the loue fro the peple Witte without doctrine is a tre without fruyte. And said for to be Joyous & to salewe euery man gladli, to be liberal in gyuyng & receyuing & to forgyue gladli his euil wil make amā to be louid of eche body

These the philosophre saith, Whan men were olde Their vertues ben dispysed, And the riche men ben more ferful than poure men. And he saidy the noble deth is better than a vyle domynacion And said the moste and gretteste elbe or hape of a may is to haue a good felawe, nowe thenne accompanye the with good peple and thou shalt be one of them One of the gretteste vylonyes & iniquitees of the worldy is for to do vylonie vnto an impotent psone And said If thou hast doy ony trespas or sinne repente the anoy without abiding vnto the morow

Andꝫ he saidꝫ thou oughtest to gyue him thanke, that doth the good of what cōdicion that he be of, so that he do it liberally & in good entente And said he may not knowe ne apperceyue many thingis, that can not apperceyue ne knowe himself, And said if thou wilt haue enduring loue with another put thy self in payne tēforme him in goode maners & said yf a king be iuste & rightful he shal seygnorie & be lord ouer the corages of his peple if he be otherwyse though he benamed for thaire kyng yet wil they haue their corages

SAcdarge saith that the werkes of this vnto another world ben guidedꝫ by two thingis one is by science of whiche the soule is adressyd. & that other is bysenes of whiche the soule & the body ben entreteigned & knyt And saidꝫ men leue for to do moche harme & euil whan they doubte & fere our lord, and said noblesse of lignage is right couenable to receyue sciēce, Thentenciō of the mā shold be for to refraine his corage from fylth & foule thinges, for the good lyf maketh the good renōme & causeth a good ende, he is right exellēt which is honourable in al his disportes, & of whom the wytte surmonteth the Ire. He saide late it suffise to the to be so wyse, that thou cāst do wel & kepe the fro doyng euil Ther is nothing so euil vnto aman, as to be euil endoctrinedꝫ, andꝫ in especyall, whan he is yssuedꝫ of noble andꝫ goodꝫ lignage And said for to conne science, it is a right honourable & prouffitable thingꝫ For by hir the goodes of this worldꝫ and of that other ben goten, A wyse man wil nothingꝫ haue of his prynce but that whiche he hath goten by sayngꝫ trouthe andꝫ by his goodꝫ werkes. ¶ Andꝫ sayd he is a goodꝫ lord that taketh vpon him payne to kepe

his sugettis in suche wyse, as he kepeth his owen body. and that he be not so rigorous and oppressing. that them behoueth to leue his lordship ¶ And that also he be not to them so delonayr. that they dispyse his maundementis. ¶ And he said the most curteys gyuer is he. that gyueth without ayming ¶ And saide In what someuer place thou be with thyn ennemye, be it in disporte or other wyse. make all way goody wacche on thy self though so be thou be stronger than he and mightier yet laboure al way to make peas And sayde in like wyse as it is grete peyne to the body of aman to susteyne thing that is impossible to him, right so is it a greuous thing to a wyseman for to teche a foole ¶ And sayde A suspecious man may neuer haue goody lyf And saide. he is right Ignoraunt and vnkynde that can not gyue thankyng for the goodenesse that is don to him. but yet he is more vnkynde that denyeth it to other ¶ And saide ¶ He that demaundeth but reason is able to vaynquysshe and ouercome his ennemye

¶ Thesille saide Thou oughtest to lone bettir the rude wordes that ben prouffitable and true. than the swete wordis that ben of deceyte and flateringe Som men put venym in swete drinkis and the medicines that soneste heleth people. aren byttre, and of euille sauour And saide. It is a foule thing to be so curious for the feding of the body. that it hurteth bothe it & the soule And saide as a shipman taketh not the see without he seth that he hath a conenable wynde. no more shuld a man dispose him to ony maner werkis without that it were conuenable for the soule, And said thou oughtest to do that, that is most

proufytable for the body . andy rather that . that is mooſt couenable for thy ſaule . & not to do the contrarye ¶ Andy ſaid he that can wele conſeille other, ought to conſeille wele hym ſelf andy haue remembraunce to the ſaluacion of hys ſaule, for it is a grete vice, to aman to worſhip & helpe ano ther andy diſworſhip andy hurt hym ſelf ¶ Andy ſaid as it bycometh euill a man, that hath afoule & vncleane body to be clothedy with cloth of gold or with cloth of ſylke, ryght ſo it is afoule thinge to haue grete beawte of body andy of vyſage andy be full of euill werkys. Andy ſaid we ought by reaſon to kepe cleenly our bodyes . we ar mor ſpecyaly bounde to kepe honeſtly and wele that . that yeueth vs knoll lege of our lordy gody . that is the wyſedom of the ſaule and not to hurte or ouercom it with meetes or drynkes. Andy it was axidy of him howe aman myght kepe him from ire Andy he anſwerdy , in remembrynge that it is impoſſible he ſhulde al waye be obeyedy , but that he muſt ſomtyme obeye Andy that he ſhall not alwaye cõmaunde but he ſhalbe cõ maundedy. Andy alſo that god ſeeth all thinge. & yf he hath this in conſideracion . he ſhulde not longe be wroth, andy he ſalle agreue fatte man to whom he ſaide thou paynes the ſore to breke the wallis of thy pryſon. ¶ Andy ſaidy whan thou ſhalt correcte another ſpeke hit not like him that woldy lenge him of his ennemy but do as the phiſician that cou toyſely ſpeketh to his pacient. Andy whan thou ſhalt cor recte thyſelf ſpeke the as the hurt man doth to hys leech

SAint Gregorie ſeide Recomaunde to gody the be gynnyng & the ende of al thy werkis Andy ſaidy ſtudie, andy trauaylle to knowe alle thinges, and

reteyne and holde wyth the thoos that ben moost proffyta-
ble ¶ And saide. pouerte is euyll. but euill richesse moche
worse ¶ And said be thou pacient and haue reason in thy
wrath, and lighte thy self wyth Sapience in stede of cādel
and presume not to be better than thou art. but thinke thou
art dedely. Repute the for a straūger & thou shalt worshippe
the straungers ¶ And saide whan thy ship shal be laden
with grete transquillite than thou oughtest fere to be
drowned ¶ And said men ought to receyue meryly alle
that god sendeth hem. ¶ And said the hattered of good
men is better than the loue of euyl peple ¶ And sayd
frequente and haunte the companyes of wysemen and not
of the riche ¶ And saide dispraise not a litel of goode thin
ges. for they may gretely encresse and amende ¶ And
said Endure paciently without takyng vengeauce.

Galyen was one of the. viij. leches right excellent
in medycine. whiche were al. viij. superlatyf aboue
all other lechis. of the whiche the first was Escu-
lapyus The seconde Gorius The therde Myrius The four
the Promenides. The. v. platon. The. vj. Esculapius the
seconde The. vij. Ypocras The. viij. Galyen whiche had
none like to him, He was borne after the Incarnacion of
oure lord. ij. C. yeres And he composed and made wele a
iiij. C. volumes of bookis among which therben, viij, that
ben studyed in suche thinges as men desire to lerne of the
art of medicine. his fader was right diligent to put him to
the scole & spendid moche good vpon him, & sent hym in to
the countre of Asie in the cite of Pargame. Athenes Ro-
me & Alexādrie, for to finde the best maistres, And there

he lerned physik geometrie, gramayre, and other sciences. And he lerned physik of a woman called cleopatre whyche taught hym many goode herbis. And prouffitable to all maner of sekenesses. And he dwelled long in Egipte for to knowe all thyse herbis. And longe after he dyed nygh the Cyte of Esam, fast by the grene see, in the marches of egypte. And in his youthe he desired gretly to knowe the science demonstratiue. And he was so enclyned to lerne hyt, that whan he departed from the scole with other childern his mynde was euer vpon that, that hys mayster hadde taught hym. Wherof his felowes mokked hym And axed hym why he wolde not play, and sporte hym with hem. To whom he sayd, I take as grete pleasaunce to recorde my lesson, as ye do in your pleyes. Wher of hys said felawes hadde grete meruaylle. ¶ And sayde that hys fader was happy to haue suche a childe, and to put hym to the scole, that so wele loued wysdom. hys fader was a grete labourer. his graunt fader was a souerayn mayster carpenter. and hys grauntfirs fader was an harper and meter of landes whiche is the science of geometrie. Galyen was at Rome in the reigne of kyng Octauyen whiche reygned after Adrien and there he made a booke of anasomie and many other traityes. Som sey that grete part of hys bookis were brent and among hem som of aristotilles bookys written with his hand of anagomas of. Andromache and a booke that he hadde made of tryacles for Venyms. he taught the kyng of grece to breke the hilles. and felle the valleys and to make pleyne weyes in ther countres and edyfiedy. Cytees and closedy hem with bigge walles and

alſo to make ryuers renne thorugh the townes ¶ And in
other places, where nede was And to do all other thinges
that were to the commone profyt ¶ And in thoos dayes
they hadde more delectacion and pleaſaunce to the goode rule
and gouernaunce of their lordſhip than to the eaſe & plea-
ſaunce of their owne bodyes. And their hertis were moche
sette to haue goode vnyuerſitees & scoles of grete clerkes.
And ſpecially in phyſyke ¶ And alſo they ordeigned in
euery Cuntre and region certayn folkis to gader herbes &
to breng them to the maiſtres of phyſyke for to preue them
by experience. ¶ And the ſame herbes thus approued were
ſent to the kinges cloſid and ſealled with their ſealles.
to thentent that they ſhulde not be chaunged and than the
kynges ordeigned hem for ſeke folkis ¶ And the ſaid
Galyen ſayd Wyſdom can not prouffit to a foole Ne Witte
to him that vſeth it not. ¶ And ſayd Heuyneſſe cometh
of the thinges paſſed. and thought of thinges to comme
And Galyen was foure ſcore yere and. vij. Whan he ſayd
that many grete lordes be Ignoraunte. Whan they be more
enclyned to haue fayre horſſes and riche gownes. and
other Jeſſels. than to Wynne goode fame by goody condici-
ons ¶ And ſaide The phyſiciens were wont to haue lord-
ſhip and to gouerne ſeke folkis and to cauſe them to do
ſuche thinges as were moſt expedient and prouffitable for
their helth. and no ſeke man durſt diſobeye his phyſycien
but ſhulde be compelled to obeye him Wherfore they were the
the ſoner recouered and hole. ¶ And nolde the leches been
ſubgettis to the ſeke folkis ¶ And be compelled to
handylle hem eaſely. and ſoftely ¶ And to yeue hem

swete drinckis thogh it auayleth hem but litill, and ther
fore is ther the more sekenesses, and lenger vnhelth
¶ And said, somtyme thoo that were moost sobre in their
metis and lest dranke wyne were best byloued and most
praysid, and nowe the most glottons, and thoo that ofte-
nest ben dronken ar the most set by, and the rather sette atte
grete lordes bourdes, whiche yeueth euill exempell to other
And said thou mayst wele Instructe all men, sauf onely
thoos that be withoute shame. ¶ And said, a man that
knoweth wele him self hath pouer ynowe to correcte him self
¶ And said Aman may loue him self so moche, that he
is deceyued therby for we se many that wene and seme to
be goode, and ar contrarye. ¶ And said, he is iuste that
may bothe do right or wronge and yet kepe Justice. And
he is wyse and dyscrete that knoweth that, that suffisith to
be knowen and that doth vertuousely to euery creature
And saydy like as a seke man desireth, not to departe from
his phisicien, till he hath recouerid his helth whiche he cow-
de not do by him self In like wyse aman ought to desire the
companye of a confessour for the helth of his saule And he
sawe aman that was gretly made of and cherisshed with
kynges for the strenght of his body of whom he sayde, pera-
uenture It shal cause him to repente hit at last

It was asked of one called protege, wherfore it
was that one of his neyghbours made dye his he-
re in blak, he ansuerd, by cause no man shulde
aske to lerne sapience of him, & plures sayde, the more good
that a foole hath the more he is fowle. And it was axid
of one aristan, whan it was goode to lye with a woman, he

ansuerdꝫ, at altymes whan aman will hurt enpayre andꝫ feble his body, Andꝫ yt was askedꝫ of dymicrates wherby he knewe andꝫ perceyuedꝫ best his witte ¶ He ansuerdꝫ In that, that I thynke, I vnderstande audꝫ knowe but littylle ¶ Andꝫ saide the wyseman that replieth ys bettir than the foole that accordeth to euery porpose, Andꝫ ther was awyse man calledꝫ azee, that was a prisonner to whom his mayster axedꝫ, of what kynrede he was He ansuerd enquere not of my lynage, but axe of my prudence and connynge, and was axedꝫ of another calledꝫ, Sygonce. also prisonner of one that wolde haue bought him, wherto he was good. And he ansuerdꝫ to be deliuerdꝫ, and another man axidꝫ of hym If it ware goode that he shulde bye hym. To whom he ansuerdꝫ I am nothingꝫ worth but ye or som other bye me, & another saide he dispraisith him self. that dispraiseth alle other, andꝫ yeueth him self lawde. Andꝫ ther was one that praiedꝫ godꝫ to kepe him from the daunger of hys frendis Andꝫ it was askedꝫ him, why he prayedꝫ not rather, that godꝫ sholde kepe him from his enemyes than fro his frēdes ¶ Andꝫ he ansuerdꝫ, for asmoche. as I may wele kepe me from myn ennemyes in whom I haue no trust, but I may not kepe me from my frende whom I truste. It was axedꝫ of awyseman whiche be the moost noble worldly thynges To whom he ansuerdꝫ, to loue sapience, andꝫ to hate fooly nat to be aschamed to lerne And it was axed of Archasā whiche be the sciences that children shulde lerne ¶ He ansuerdꝫ thoos that cause them to hate ignorance in their age ¶ And it was axedꝫ of another. why he woldꝫ haue no siluer andꝫ he answeredꝫ. for asmoche as it cometh to men

by fortune & is kept by nygardship & couetise & is often fo
lishely spent & to euyl vse, And another saide the loue of
a foole shalbe more noysant to the than his hateredy. And
ther was a man that saide to another, I shall put my peyne
and dyligence to distroye the. ¶ He ansuerd and said I
shal enforce me to distroye thy malyce. & appease thyn Ire
And ther cam bysore a kyngs. iij. wysemen The one was
a greke. The other a Jewe. And the therde a sarasyn. of
whom the said kyngs desiridy. that ych of them wold vtter
som goody and notable sentence. Than the Greke sayd I
may wele correcte and amende my thoughtis, but not my
wordes. Than the Jewe sayd I haue meruayll of them. that
saye thinges preyudiciall, where scilence were more prou-
ffitable. ¶ And the sarasyn saide, I am maister ouer
my wordes/or it be pronuncedy/but whan it is spoken I am
seruaūt therto. ¶ Audy It was axedy one of them Who
myght be calledy a kyng And he ansuerd. He that is not
subgect to his owne will ¶ And assaron saide to an euille
payer that desired to borowe money of him, that he wolde lene
him none. for I knowe wel that he coude not displease him
so moche in refusing the lone, as in axyng him his payemēt
ayen ¶ And saide, The wysemen speke with good delibera-
cion, & the fooles speke without aduisement ¶ And Teo-
frates saide he is of goody condicion that reporteth & sayeth
good of other folkis, & kepeth secret their defaultes And
it was axed of discome what thingis were most necessarie
for a man to kepe him out of other folkis daunger And
he answeredy If he be riche to lyue moderately. and yf he
be pouer to laboure dylygentely ¶ And Nycomake said

ther is not so goode aduocour, as discrecion, ne so goode apre
cher as ihe tyme, & he that correctith hym by other is right
diligent & wele occuppedy. And it is bettir to take exemple
by other than other to take yt by hym ¶ And Thymetus
saidy. medle nor vndertake not with the gouernaunce
of a foole. for he can not peyse nor conceyue, what goody
thou dost to hym, no more than a horse or other beestis ta-
ke hede whedir they be chargedy with goldy or grauell, and
yt was axedy of Mathelyn. Why men ben punisshedy for
their mysdedes. and not for their thoughtes ¶ He saydy
their thoughtes aren reseruedy onely to gody ¶ And A-
menyus saydy, ther be. iij. thyngis that a prynce ought
to eschewe. The fyrste is to moche drynkyngy. The secon-
de is to moche delectacion in musyke. ¶ And the therde do
tyngy of women, for thyse. iij. thyngis put alley alle his
other goody thoughtes ¶ And saydy thought for thingis
lost and euill don. that can not be amendedy forzetyngy
therof is the medycine. ¶ And saydy trouth is goody to
be sayde. & specially whan it prouffyteth euery body. And
saidy. If thou can not atteyn to the Wysedom of auncient
men at the lest studye and see ther bookis & somme profyt
thou maeyst haue therby. And quidarius said I haue mer
uayle of thoos that blame so moche the foule thingis vpon
other and thinki hem fayr vpon hem self Dimycrates saide
pacience is a castelle imprenable & worshipe is the fruyte of
trouth & repētaunce is the fruyte of haast. And it was ax-
yd of dithomages, Why the riche men be more proude than
Wysemen, & he sayd for the Wysemen knowen and dreede our
lordy and vnderstande what offence pride is vnto him. but

the riche man taketh none hede therto. And som axed of him whiche was better to haue sapience or richesse. And he sayde. ther is no goode richesse, but it be aswele proffytable in the other world as in this. but sapiēce is good for either world. It was tolde Aristotles that a man had said goode of him. And he saide I shal recompense it, They axed him In what maner. And he sayd I will seie of him in like wyse ¶ And Octyphon saide A mannes witte can not atteyne to do thinges aboue his vnderstanding. but vndre he may execute like as ye may put no more wyn in a pype than it cōteyneth but lesse ye may ¶ And Oricas saide a man of goode vnderstanding may wele eschewe grete quātite of the infortunes of this world. like as the goode shipman knoweth by experience the weder likly to be in the see ¶ Samaron saide I haue lost all that I had, & therfore I fere nothing, And saide In all thy entreprises, haue more truste in thy science than in thy strength ¶ Gregorius saide, The peyntours may wele make pictures semblable to thinges But the propre thing none can make, but only god & nature ¶ And the kyng Armesys calling to him his brethren saide to them, If ye wol repute & take me, but only as your brother I wil shewe you that I am your kyng, but & ye take me for your kyng I shal shewe you, that ye ar my brethren And Tales milostius saide I haue grete meruayle of them that for wordely goodes put hem dayly in perille by londe & by water of deth, aswele by fete of merchādise as other wyse, not knowing who shall succede or depart their goody after their deth, & myght with lesse daūger & peyne lerne Sapience. by the whiche ther goode name and fame

shulde be more lawdedꝫ and praysedꝫ, as it is sayde in a pro
uerbe, he is not dede whoos renomme andꝫ fame lastith
Pyctagoras sayde, Science hath non ennemyes, but igno-
rant men. ¶ Andꝫ saide clateringe of fooles is displeysir to
wysemen, Lyke as the stenche of a kareyn is to them that
smell it, for the foole knoweth no more the fawte of his spe
che than the kareyn doth of his stenche, Andꝫ it was axed
of another howe men myght kepe him from moche dryn-
kingꝫ Andꝫ he ansuerdꝫ in beholding wele the grete Incon
uenientis that be fall to dronken men. ¶ Andꝫ Eugene
saide Many persones hauyng reason andꝫ vnderstandyngꝫ
axen candell, andꝫ light for to ete theyr mete, but fewe per-
sones ther be that kyndelle & sharpe their wyttes in getingꝫ
sciences for the prouffyte of their saules. And Esecon sai
de, deth is displesaunt to all persones sauff to the wysemen
for sapience is the thingꝫ that moost lettith the fere of deth
Andꝫ adrien saide, If I shulde not loue sapiēce, but be cau
se she dispraisedꝫ deth, yet shulde I loue her. ¶ Andꝫ hermes
sayde the grete prouffyt that I haue founde in sapience Is
that I haue composedꝫ andꝫ knyt alle my thoughtes in one
And quiramis said Amā may not be withoute thoughtes
than he ought to remēbre the thinges ꝑpetuel. Andꝫ saidꝫ
som thinke it goode, that euery body were of like condycion
but thinketh the contrarye, for then euery man wolde com-
mande andꝫ non obeye. Andꝫ demepates said whan thou co
mest in to a straunge countre, herken diligently, after the
langage & reason of the peple, And if thou fynde thy self
as wyse or wyser then they. Endoctryne them. Andꝫ ellys
peyn thy self to lerne of theyre lore andꝫ doctrine rather

than to besy the in other ydell and vayne occupacions ¶ A
phylosopher whiche was dysciple of Pytagoras saide, He
ought not to be callid manly that wylle strike him. that
can not defende him self ¶ And Silde seide in all thingis
the meane is best, ¶ And to lyne warely is a grete tre-
sure ¶ And to lyue wastfully causith pouerte ¶ And it
is impossible to please all men ther with And saide. be not
wroth with him that sayth trouth. haue pacience and good
shal come to the therfore ¶ And saidy the wykkid lordis
resemble to the dronken men that in their dronkenship hate
all fayre and goode vertues. and louen alle vices and
filthys but when his dronkenship is passed he is ashamed
of his dedis ¶ And saide. A kyng of goode witte & discre
cion ought to be wele content and pleased, when men offre
him their seruice ¶ And ought in his peas and prosperice
to worship & cherisshe his knyghtis & men of werre and to
paye them wele their wages. all be it he wene to haue none
ennemyes, for he can not be sure, howe sone he shal haue nede
of his seruauntis ¶ And Melious saide He is not riche
to whom the richesses lasten but litil. ne fre whan they may
be lyghtly taken. But the laudable Rychesses len thoos.
that duren perpetuelly ¶ And Brakalyke saydy. The
couetous man. hath noo reste. ¶ And the nygardy may
neuer by Ryche, ¶ And Phelype kyng of Macedone
saide to thoos that counseylledy hym to bren the Cyte of
Athenes ¶. whan he hadde wonne it ¶ We shuldy than
seme men dyscounfyt. where we haue ouercomme our en-
nemyes ¶ And Archydes saydy. The tunge
may welle make lesyngis. wythoute thassent of the herte

And ther fore it is conuement that the tonge and the hert be of one oppynyon ¶ And saidy, Make no desir to god for that, that thou mayest wele haue, Whiche is suffisaunce but pray and require him that, that thou hast may suffise the Pitagoras saide, he that beleueth not the resurection of man is like a dome beeste that fallith for febilnes ¶ And saidy A man ought to do his werkis, by deliberacion, & by grete prouision and not sodaynly And said yf thou wil excede thyn ennemy, calle him no foole nor taletellar nor obiecte none of his vices, for thy blamyng wer to him agrete laude. ¶ And saide he that wolde be laudidy of his werkis ought to haue a trewe frende to reprete them ¶ And saidy kepe thy frende aboue all thingis ¶ And thinke what lost thou shalt haue, yf thou lake a trewe frende, if thy house fall down, thou shal not lese therby, but the departing of the stones & the tymbre, but if thou lese thy frende, thou mayst gete therby many ennemyes. ¶ And saide When a man is in grete Ire & wrath, he may be likened to an house taken with fire in which, for the quātite of the smoke & of the noyse of the fiere, ther may no man see ne here therin, & may also be likenedy to a shyp in an outrageous tēpest in the see, Whyche wil not be wele condyted nor steredy for the fezuentnesse of the same tēpest, & so When a mānes blode & corage is stered with wrathe and Ire, ther may no persuasions nor hol som counseil auail nor stere him to his prousit, & is so euydy that a litill sparke of hyt maketh lightly a grete fiere yet wrath is many atyme pacefiedy by silence, as the fiere quenchith When the brondis be taken awey, Also a dronken man ay nat receyue his drōkenship til he be sobre, & after

Whan he seeth another dronken, he knoweth therby in what
caas he was in ¶ Also the angredy man retournedy by his
paciẽce & seeth another angry, may wele perceyue his owne
defawtes ¶ Andy saide. We see comonly women sonner
angry than men, the seke men rather than the hole. the olde
man lightlyer than the yonge. Wherfore it is to be thought
that wrath cometh of feblenesse of courage, Andy a mais-
tre rebuked his clerck seyng, holde thy peas bondemans sone
Andy he ansuerdy, I am not the lesse worth for my kynne
But thou art the wors for thy condicions ¶ Andy saide A
wyseman ought to saye that, that is cõuenient & somtyme
to here that, that is not to be saide ¶ Andy saide ther is no
thing that greueth somoche thy frende, as to shewe him that
thou hast him suspect: Andy saide Companye & dele so with
the peple, that they wissche after thy p̃sense. Whan thou art
absent, & that they lament & bewaile thy deth Aman wepte
Whan his sone was boren, Andy it was axid of him Why
he wepte & ought rather to be ioyefull. Andy he ansuerdy I
wepe for my sone that goth nowe towarde his deth, Andy it
was axed of him What maner peple be leest behated And he
ansuerdy thoo that may nother helpe nor hurt & that doth
nother goody nor harme, for the euil peple hate the goode, &
the goode hate the euil And saide Custume is harder to bre
ke than nature. Andy said ther ben, ij, maner of abstinẽce
One is with goode wyl & the other by force. Whiche is not
goode. Andy a nother saide, speke but prouffitable thinges
nor ete no more than for thy sustynaũce, & seke to haue no-
thing, but that is possible to be had. ne compleyne the not of
thy frendis, take noñ vnhope of that, that thou maist not

amende Aske nothing of the couetous man, teche that thou can, yeue that thou hast. haue pacience in thyn aduersitees Do to be Writtey in thy seale or in thy signet/lothe goode pple and lady shal ende, & behelde that sentence often. Andy saidy. Short remembraunce & hastenesse of speche maketh many a tyme man fayle and erre in his Jugement. Andy one rebukedy a Wyseman, To the Whiche the Wyseman saide. Thou rebukes me nat of alle my vices. Andy It was axid of him, Why he Wolde haue no sone. he answerdy I hady leuer be Without. for Whan I behelde the grette loue that amā hath to his chylde & the grette peynes & troubles he hath to brynge him vp, andy atte last must lese him, that sorowe were more to me, than the Joye. It was aduised one that was goyng in a ferre vyage, that he shuldy nat holde his Jurney, lest he dyedy therin ¶ Andy he answerdy That deth is alle one to me, be it in other Countrees or at home Andy It was axidy of another What thing is not to be doy though it be iuste & treW ¶ Andy he answerd a man ought not to prayse him self. of eny of hys goode dedis ¶ Andy saide It is somtyme goody to spare the sothe for to yeue hope to his ennemyes, & to saue his frendis frō deth for trouth nedeth not alWayes be saidy ¶ Andy it Was axidy of him What thing Was most delectable ¶ Andy he answerdy hel the Whiche is not sure to be kept longy in one degre & is moste diffycile. ¶ Andy saidy. A man that desireth to come to eny grete Wele, ought not to leue it though he atteyn not therto at the first. but ought to contiuue his entrepryse for it cometh at one tyme. that cometh nat at. C. Andy saide the Wyseman is not deceyuedy by flateringis deceyuable

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or swete wordes, like as the snake, whiche ys taken & eten by the pecok in beholding the fayr fethres of his tayle. And a witty prince may helpe him in his warres aswele with bad peple as with good in diuers maners ¶ And said If thou hate aman. thou oughtest not therfore hate all his seruantes ¶ And said. Though aman haue bought a booke It compelleth hym not to studye and rede therm And said. Men ought to serue god in .x. maneris. that is to wytte. to yelde him graces. for the benefetes that he hath yeue hym. to bere paciently hys aduersitees to speke trewly. to paye all that he promytteth, to Juge right wysely to be temperate. to do goode dedis after hys pouer or he be required. to worschipe hys frendis. to foryeue the fawtes of hys ennemyes. to desire nor do ony thyng to ony man but as he wolde be don to And one was blamed bicause he hadde yeuen his siluer to an euylle persone. beyng in necessite ¶ And he said I haue not yeuen hym my siluer for hys badnes. but by cause he was in necessite ¶ And said excercite of diuers labours is helth and delectacion of the body ¶ And was axed him. sithen whan he was waxed wyse. ¶ And he answerd. sithen the tyme that I began to disprayse and mystryst my self. he herde a man reherse besingis and vntrewe wordes. To whom he sayd. If thou hardest another sey. that thou sayest. thou woldest not byleue him wherefore thou maeyst wel thynke noman bileueth the ¶ And Aristophanus sayd Victorie of worde is not victorie in dede. but the veray victorie is in the werke. And Anaxagoras sayde A good wyseman fereth not the deth for wysedom gouerneth hys wytte. hys tonge & hys voyce

trouth gydeth his herte andꝫ his will, pytie ⁊ mercy ben his frendis. sekingꝫ of wysemen ben his fete, his lordship is Justyce. his reigne is mesure. his swerde is grace, his wepen is peas, his arowe is saluacion, his knyghthode is the counseylle of wysemen. his ornamentis ben strength, his tresoure is discipline. his loue is the companye of good peple, his loue ⁊ all his desir is to fle synne ⁊ to serue ⁊ loue god. Andꝫ saide A grette tresour is to haue frendis ⁊ is a noble affection, wherfore it is conuenient to cherisshe ⁊ kepe hem wele, ⁊ to winne one by another as oon byrdꝫ drawetb many moo into his company Andꝫ a kyng axid of a wyseman whom he reputedꝫ able to be a good Juge And he answerd He that is not deceyued by flateries/ ẏ is not corrupt by yeftes, ⁊ is not deceyued for fawte of discrecion ¶ Andꝫ another saide Sclandrers ben wors than theues, for theues stele but the goodes ⁊ sclandrers take ⁊ distroye loue Andꝫ another saidꝫ worship yeuen without cause atte last tourneth to shame ¶ Andꝫ another saide It were better to be in companye ⁊ conuersaunt with a serpent. than with an euil woman. Andꝫ saide one ought to doubte the subtilitees ⁊ craftes of his ennemy if he be wyse, and if he be a fole than drede his folies And another said the most liberal in this worlde is he that reputeth for a grete thing the goode dedis that be don to him ⁊ that he reputeth for litil that he hath don to other ⁊ that holdeth him content with that he hath be he pouer or riche. ⁊ said the moost nigard of al men is he that axid importunatly after he is ones denied ⁊ refusedꝫ his asking, and another said enuie distroieth the world ⁊ freteth ⁊ wereth it as the filth of a gonge doth euery swetnesse. ⁊

another saidꝫ, like as no thing may be writen in a peyre of tables all redy wryten in, with out the first writyngꝫ be put out, All in like wyse the vertues and noblesses may not be hadde in no body withouten the vices & wrecchednesses been first put awey Andꝫ another saide like as aman may not all at ones, by holde with one eye the skye, & with the other the erth, In like wyse aman may not arredye & dispose his wytte to vertues, & to vyces to gyder ¶ Andꝫ another saide the right stedefaste loue is whan the frendis ben of like condicions, and yf they be dyuerse or contrarious vnneth that loue many long endure ¶ Andꝫ saide peple ought to dowte their kyng & him obeye with fere & in loue. And som axedꝫ him whan the witte of man was parfeyte. ¶ Andꝫ he saydꝫ whan that he speketh trouth ¶ And another saide the enuious hateth the liberall, andꝫ the nygarde is wroth with that another spēdeth' And another said al getting may not be iustified ne helth may not be by glotonie, ne frēdeship with decepcion ne noblesse with badde discipline ne loue with pride ne iustice with necessite ne rest of hert with enuie ne witte & discrecion with vengeaunce nor ꝓces without conseill And another said truste not a foole nother for loue ne for neyghbourship for it were as goodꝫ to haue to thy neyghbour ahouse take with fiere. & another saidꝫ he is thy grete ēnemy whoos werkis ben harde bittre & noyeng to the & his wordes swete & curtoys, & another said the wysemen endure here al their lyues lasting, & after their deth their goode workes shal lastē in mēnes myndes. & another said cōsideraciō of the ende of the workis helpeth moche to the goode cōclusiō Andꝫ another saidꝫ thou ought to loue though thou be not

louedꝫ ¶ Andꝫ another sayde afoole weneth ener that godꝫ
hath no thingꝫ wele don nor employedꝫ, but that he hath ye
uen him ⁊ semeth that he coude haue made ⁊ ordeigned this
worldꝫ bettir than god hath don, how be it he can not goune
his owne persone onely Andꝫ another saide be willyng to
yeue the nedy peple, ⁊ in so doyng thou shalt do seruice ⁊ ple
aser to our lord god Andꝫ another said bettir is a man to
holde his peas than to contrarye ⁊ argue with a foole, ⁊ is
as good to haue the ennemyte of badꝫ peple as their frende
ship, ⁊ the harde ⁊ the sharp lyf in wele doyng. is bettir than
the swettest in doyng euil dedis, ⁊ it is bettir to be without
fame than to haue hit bad, ⁊ pouerte is bettir than the riches
of keytyues. ⁊ the poure man without vices is bettir than
the riche man that is worshipped for his synnes And ano
ther saide It were bettir not to knowe an iniuste kyng than
to be his cōseyllour, or next in his grace And another said
If thou yeue for to haue fame only therby, that is not libe
ralite for thou dost it but forthyn owne auayle Andꝫ ano
ther said He ys of no laudable lyf that is not this day as
good or bettir, as he was the day passed Andꝫ another saidꝫ
thou shalt not mowe haue that. that thou desirest withoute
that thou bere paciētly the greues that thou woldest not haue
And another said a man shalbe in thy handes as long as
he shal truste the And it was axid of a wysemā, why he de-
sired not to haue a sone, he ansuerd by cause that I haue had
ynough ado for to chastise my body and to adresse my soule
without hauing eny other ꝑsone to rule or teche. ¶ And it
was axidꝫ of him, who was he that most repenteth him in
thys worldꝫ. ¶ Andꝫ he answeredꝫ. The wyseman at hys

deth, by cause that he hath not wrought allwayes after sapi
ence & he that hath don goode to an vnkinde man And it
was axed of him, what thing encresed the lawe He answerd
trouth. And what sustyneth trouth, reason and wytte &
wherby is wytte gouernedy, by keppyng of the tong & howe
is the tonge kept, with pacience, what causeth pacience dred
of godz. and what causeth dredy of godz. Often to speke &
remembre deth, and to considere and knowe his fraylnes
¶ And other said superfluyte maketh the body seke wyn
troublith the wytte, wrath is contrarye to wysedom but tem
perance conforteth the hert, and put aweye al heuinesse and
causith helth. ¶ And saide howe be it that awyse man be of
lowe kynredy yet is he noble, and though he be astranger he
sholdy be worshippedy, & though he be pouer yet the peple haue
nede of him ¶ And another saide he that endureth & taketh
no payn in his youth restith him not in his age. And ano
ther sayde the errour of a foole yeueth litille reste to hys
thoughtis. And another saide the tonge of adiscrete man
is in his herte & the herte of a foole is in his tonge, And a
nother saide not withstandingy thy nature vse euer more
goode & laudable cōdicions And another said amā ought
cōtinuelly to enquere what men say of him & where in they
lawde him & wher in thei blame him if they lawde him he to
yeue that cause continuelly without pride therof & yf they
blame him, he to beware from fallyngy any more in to that
caas and not to hate hem for thair auertissement ¶ And
saide he is, wyse that is humble and meke in his myght &
pouoir. ¶ And whan he is in grete astate to dysprayse the
worldy, and is attemperate in grete auctorite. And one

desired of a wyseman to telle him the difference betwyx this worldy and the other worldy. And he answerd. this worldy is adreme, And the other worldy is a thyng awaked ¶ And another saide, Bettir is to speke wele than to kepe scilence. and bettir to kepe silence than to speke euil And another saide I haue accompanyed me with the riche men & haue seen their riche arraye clothing & other thingis better than myn were. wherof I had suche enuie & melancolye that I myght haue no reste in my self, Than I accompanyed me with puer men, like as I was, & than I was satisfyed & in peace And another saide like as aman that is in a derke kaue may not se his propre figure, In like wyse the soule that is not clene nor pure may not clerely se perceyue ne knowe the trewe and perfytte goodenesse of almyghty god ¶ And another saide like as the children whan they be borne in peyne & entred into this worldy rejoysse hem after whan they be grete, & fele the delices and eases therof, In like wyse men be sorowfull whan they shal dye. yet if they haue lyued wele. they go after in to a better worldy. where they than shal rejoysse them perpetually ¶ And another said, As the goodenesse of wysemen goth eũmore in a mending In like wyse goth the malices of the fooles euery day in empayring ¶ And another saidy If thou correcte a wysemã, he shal thanke the therfore, & if thou teche a foole. he shal dyspreyse the ¶ And saide He ys thy verray frende that in thy necessite offerith him self & alle his goodes vnto the ¶ And another saide the gouernour of a wyseman is paience and the gouernour of a foole is pride. And another said a man that is slowthfull

in his werkis is cōmonely enuious of the wele of other men ¶ And another sayde It is goode toenquere twies of thinges vnknowen, for the first question is of wille, and the seconde is of discrecion And another saide trouth is goddes messager wherefore she must be worshipped for the loue of her maister ¶ And another said, he that multiplieth hys temporall goodes dyminueth his espūalles. And another saide thoos that byleue and drede god stedfastlye haue not delectacion but onely in him & in his werkis ¶ And another saide the moost laudable werkis that one may doo is to obeye the maundemētes & pleaser of our lord god, and the werke of the body Joignedy to the werke of the herte is more laudable than the werke of the herte onely ¶ And another said the euile creatures been wors than serpentes lyons or caraynes, And in like wyse as vpon the erthe, ther is nothing bettir than the goode creatures right so ther is nothing wors than thoos that be wykkedy. ¶ And another saide he that taketh vpon him higher astate, than to him bilongith, putteth grete peyn to be euill spoken of ¶ And another saide he that will haue reste in his lyf, ought to kepe hym from. iiij. occasions, the first is that he ought not to be wroth though som creature lyue, whiche he wolde haue dede seconde is yf som dye whiche he wolde haue alyue. the therde is. yf he hath not that, that he desireth. and the fourthe is. yf he see that fortune raise and bring vp somother of lower degre than he is ¶ And another saide to entermedle and dele litille with wordely werkis is a thing that may beste kepe aman from alle inconuenientis. ¶ And another saide the more a wyseman is alone the greter is his Joye

be it day or nyght And another said the euil disposed king is like a caraygne ꝑ maketh the erth stenke aboute it, & the goode king is like the fayer rēnyng ryuire that is prouffitable to the creatures And another said The Wysemē ar nat content to prouffite onely them self, but semblably do auāntage to other, & the fooles hurte not onely them self, but rather take grete labour to hurte & trouble other folkes And another said, afoole for a litill thing exposeth him lightly to fortune. And said thou maiest not be so wele arrayed nor be seen, as with trouth, And another saide absteynyng from wrath and couetise is a laudable thing as wele in this worlde, as in the other ¶ And another saide, he that yeueth conseyle & praysith it him self wold feyn be callid discrete And another said lete not to do wele though thy good dedis ben not knowen, for wele doyng is so goode of hit self that it shalbe vaillable ynough to the atte last And another saide, aman of goode discrecion, ought not to excercise hym in thinges impossible, ne say thinges not vaillable, ne spende more than his wynnyng is, ne promette more, than he may fullfille And another said, amā may haue but peyne & labour in thys world And said he that eteth not shal dye for hungre, & if he eteth more than ynough he shalbe seke wherfor it is a difficile thing to a mā to be longe in helth And another seide trust him not that forswerith his feith for worldely thinges And another said Idelnesse engēdreth ignorauce, & ignorauce engēdreth errour. And another said thou shalt fīde eueri where clothing mete, & place for to dwelle in if thou be ought, but & that suffiseth the not ꝑ is to the necessarie, thou shalt be subgect to couetise, & yet thou shalt

lakke thy desir And another said In lōg sleping is no ꝓf
fite, but harme is to vse it, ⁊ aman ought to beware that he
dispēde not half his lyf in Idelnesse, And another said the
goode soule, wol haue no rest in this world than he that wol
haue a goode soule, ought to beware of to moche rest, And
another said beware of the cōpanye of a lyer in all thy wer
kis, be they in grete auctorite or in smal And another said
he that loueth the with feynt loue ⁊ for wordely thingis shal
hate the in like wyse, but he that loueth the for the ꝑpetuel we
le shal growe eūmore in thy loue. And another said goūne
the so wele that thou kepe the from euil doing, ⁊ suffise the
with the goode dedis that thou shalt do besyde, And another
saydy he that wil wite whethir his soule be noble ⁊ clene. or
foule ⁊ corrupt, he ought to cōsidere his dilectaciō ⁊ his cōsci
ence, ⁊ if he delyteth him in doyng good vertues ⁊ noble thī
gis without harm, than his soule is clene ⁊ noble, ⁊ if he de
lyteth him in doing foule ⁊ trāsitorie thīges ⁊ of no value
than his soule is foule, for euery thing resioyeth with his
semblable, the good with the goode, ⁊ the euil with the euill
And another saide, he is happy that gooth the right wey, for
he findeth sōner therby the place whedir he wold go, ⁊ he that
gooth oute of his weye, the more he gooth, the ferther he is
behinde And it was axid of a wyseman what was ꝑfaytte
folye, he ansuerd to think to com to a good astate ⁊ ꝓsperi
te by bad werkis, to loue falshed ⁊ hate trouth, to take delecta
ciō in richesses, ⁊ to trust euery man. ⁊ it was axid of him
what is the signe of litil forsight ⁊ litill knowlege, he ans
uerd one to yeue trust wher he hath ben deceyued. And suffi
se you with ẏ trāslaciō of ẏ sayngis of these philosopheres

Here endeth the book namedꝫ the dictes or sayengis of the philosophres enpryntedꝫ. by me William Caxton at Westmestre the yere of our lordꝫ. M. CCCC. Lxxvij. Whiche book is late translatedꝫ out of Frensh into englyssh. by the Noble andꝫ puissant lordꝫ Lordꝫ Antone Erle of Ryuyers lordꝫ of Scales & of the Ile of Wyght, Defendour andꝫ directour of the siege apostolique, for our holy Fader the. Pope in this Royame of Englondꝫ andꝫ Gouernour of my lord Prince of Wales And It is so that at suche tyme as he hadꝫ accomplysshidꝫ this saydꝫ werke, it likedꝫ him to sende it to me in certayn quayers to ouer see, Whiche forthwith I sawe & fonde therin many grete. notable. & wyse sayengis of the philosophres Acordyngꝫ vnto the bookes made in frēshe Whiche I hadꝫ ofte afore reddꝫ But certaynly I had seen none in englissh til that tyme, Andꝫ so afterwardꝫ I cam vnto my saydꝫ lordꝫ & tolde him how I hadꝫ redꝫ & seen his book And that he hadꝫ don a meritory dede in the labour of the translacion therof in to our englissh tunge, Wherin he hadꝫ deseruidꝫ a singuler lawde & thank 2c Thenne my said lordꝫ desiredꝫ me to ouersee it and where as I shold fynd faute to correcte it Wherein I answerdꝫ vnto his lordship, that I coude not amende it But yf I sholde so presume I myght apaire it For it was right wel & connygly made andꝫ translatedꝫ into right good and fayr englissh, Not withstondyng he willedꝫ me to ouersee it & shewidꝫ me dyuerce thinges Whiche as him semedꝫ myght be left out as diuerce lettres missiues sent from Alisander to darius & aristotle and eche to other. Which lettres were lityll appertinent vnto the dyctes

andꝫ sayenges aforsaydꝫ for as moche as they specifye of other maters, And also desired me that don to put the said booke in enprinte. Andꝫ thus obeyngꝫ hys request andꝫ co maundement I haue put me in deuoyr to ouersee this his saydꝫ book andꝫ beholden as nygh as I coude howe It accor deth wyth thorigynal beyng in frensh ¶ Andꝫ I finde no thyngꝫ discordaunt therin. Sauf onely in the dyctes and sayengys of Socrates, Wherin I fynde that my saide lord hath left out certayn andꝫ dyuerce conclusions towchyngꝫ wymen, Wherof I meruaille that my saydꝫ lordꝫ hath not wreton them. ne what hath meuydꝫ him so to do Ne what cause he hadde at that tyme. But I suppose that som fayre lady hath desiredꝫ him to leue it out of his booke, Or ellys he was amerous on somme noble lady. for whoos loue he woldꝫ not sette it in his book, or ellis for the very affeccion loue andꝫ goodꝫ wylle that he hath vnto alle ladyes andꝫ Gentylwomen. he thought that Socrates spareꝫ the sothe ¶ Andꝫ wrote of wymen more than trouthe. Whiche I can not thinke that so trewe a man & so noble a Phylosophre as Socrates was sholde write other wyse than trouth For If he hadꝫ made fawte in wrytingꝫ of wymen. He ought not ne sholde not be beleuydꝫ in his other dictes andꝫ sayinges. But I apperceyue that my saydꝫ lordꝫ knoweth veryly that suche defautes ben not hadꝫ ne founden in the wymen born andꝫ dwellyngꝫ in these partyes ne Regyons of the worldꝫ. Socrates was a Greke born in a ferre Contre from hens. Whyche contre ys alle of othere condycions than thys is. ¶ Andꝫ men andꝫ wymen of other nature than they ben heere in thys contre

For I wote wel, of what soeuer condicion women ben in Grece, the women of this contre ben right good, wyse, playsant, humble, discrete, sobre, chast, obedyent to their husbondis, trewe, secrete, stedfast, euer besy, & neuer ydle, Attemperat in speking, and vertuous in alle their werkis or atte leste sholde be so, For which causes so euydent my sayd lord as I suppose thoughte it was not of necessite to sette in his book the saiengis of his Auctor socrates touchyng women But for as moche as I had comãdement of my said lord to correcte and amende where as I sholde fynde fawte, and other fynde I none sauf that he hath lefte out these dictes & saynges of the women of Grece, therfore in accomplisshing his comãdement for as moche as I am not in certayn whether it was in my lordis coppe or not, or ellis peraventure that the lynde had blowe ouer the leef, at the tyme of translacion of his booke, I purpose to wryte the same saynges of that Greke Socrates, which wrote of the women of grece and nothyng of them of thys Royame, whom I suppose he neuer knewe, For yf he had I dar plainly saye that he wolde haue reserued them mespeciall in his sayd dictes Alway not presumyng to put & sette them in my sayd lordes book, but intende aparte in the rehersayll of the werkis humbly requiryng all them that shall rede this lytyll rehersayll that yf they fynde ony faulte tarette it to Socrates and not to me which wryteth as here after sholweth.

Socrates sayde That women ben thapparayllers to cache men, but they take none but them that wil be pouer, or ellis them that knowe hem not And he sayd that ther is none so grete empesshement vnto aman

as ignoraunce. andy women ¶ Andy he sawe a woman that bare fyre, of whom he saide that the hotter bare the colder

¶ Andy he sawe a woman seke. of whom he saide that the euyll restyth andy dwellyth with the euill ¶ Andy he sawe a woman brought to the Justyce. andy many other wymen folowedy her wepyngy. of whom he sayde. the euyll ben sory & angry by cause the euyll shal perisshe Andy he sawe a Jong mayde that lernedy to write, of whom he saide. that me multipliedy euyll vpon euyll ¶ Andy sayd that the Jgnoraunce of a man is knowen in thre thynges That is to wete Whan he hath no thought to vse reason Whan he can not refrayne his couetises, ¶ Andy whan he is gouernedy by the conceill of wymen in that he knoweth that they knowe not ¶ Andy he saide vnto his discyples Wylle ye that J enseygne andy teche you, howe ye shal mowe escape from alle euille ¶ Andy they ansuerdy, ye, And thenne he saide to them ¶ For what someuer thyngy that it be. kepe you and be wele ware that ye obeye not to wymen Who ansuerd to him agayn ¶ Andy what sayist thou by our goody moders and of our susters. He saide to hem. Suffise you. with that J haue sayde to you ¶ For alle ben semblable in malyce. ¶ Andy he saide. Who someuer wyll acquere andy gete science. late him neuer put him in the gouernaunce of a woman ¶ Andy he sawe a woman that made her fresshe andy gaye. to whom he sayde ¶ Thou resemblest the fyre For the more wode is leyde to the fyre the more wole it brenne

Andy the gretter is the hete ¶ Andy on a tyme one axid him, What him semedy of wymen ¶ He ansuerdy That the wymen resemble vnto a Tre calledy Edelfla Whiche ys

the fayreſt tre to be holde and ſee that may be vnt within it is ful of venym ¶ And they ſaide to him and demanded wherfore he blamed ſo wymen, and that he him ſelf had not comen into this worlde ne none other men alſo with oute hem. He anſwerd ¶ The woman is like vnto a tre named chaſſoygnet, on whiche tre ther ben many thinges ſharpe and pryckyng, whiche hurte and pryck them that approche vnto hyt. ¶ And yet neuertheleſſe that ſame tre bringeth forth goode dates and ſwete. And they demanded hym, why he fled from the wymen ¶ And he anſwerde For as moche as I ſee them flee and eſchewe the goode and comonly do euill ¶ And a woman ſayde to him. Wylt thou haue ony other woman than me ¶ And he anſwerd to her Nay not thou aſhamed toffre thy ſelf to him, that demandeth nor deſireth the not.

¶ Lo theſe ben the dictes & ſayengis of the philoſopher Socrates whiche he wrote in his book ¶ And certaynly he wrote no worſe than afore is reherſed And for aſmoche as it is acordaũt, that his dyctes and ſayengis ſhold be had as wel as others therfore I haue ſette it in thende of this booke. And alſo ſomme perſones peraventure that haue redy thys booke in frenſſhe wold haue arette a grette defaulte in me that I had not do my deuoir in viſiting & ouerſeyng of my lordes book acording to his deſire. And ſomme other alſo happely myght haue ſuppoſed that Socrates had wreton moche more ylle of women than here a fore is ſpecified, wherfore in ſatiſfieng of all parties & alſo for excuſe of the ſaide ſocrates I haue ſette theſe ſayde

dyctes & sayengis a parte in thende of this book, to thentent that yf my sayd lordy or ony other persone What someuer he or she be that shal rede or here it that If they be not Well plesyd With alle that they With a penne race it out or ellys rente the leef oute of the booke, Humbly requyryng and besechyng my sayd lordy to take no displaysir on me so presumyng but to pardone Where as he shal fynde faulte, and that it plese hym to take the labour of thenpryntyng in gre & thanke, Whiche gladly haue doy my dyligence in thaccomplisshyng of his desire and comandement, In Whiche I am bounden so to do for the goody reward that I haue resseyuyd of hys sayd lordship, Whom I beseche Almyghty gody tenarece and to contynue in his vertuous disposicion in thys Worldy. And after thys lyf to lyue euerlastyngly in heuen. Amen.

Explicit sic est finis.

Thus endeth thys book of the dictes and notable Wyse sayenges of the philosophers late translatedy and drawen out of frenshe into our englisshe tonge by my forseide lordy Therle of Ryuers and lordy Skales. and by hys comandement sette in forme and empryntedy in thys manere as ye maye here in thys booke see Whiche Was fynisshedy the xviij. day of the moneth of Nouembre. and the seuenteth yere of the regne of kyngy Edwardy the. fourth.